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CHRONICLE

The War.—Although the Germans have carried on an offensive at many points in the western battle line, there has not resulted any marked change in the general situation. Most of the local gains claimed by them are officially denied by the French. The main interest has been centered during the week on Flanders, where the Germans have been repeatedly attacking the British lines to the north, east and southeast of Ypres. As a consequence the British have retired from Zonnebeke, Westhoek and Zevecote, and, as far as can be judged from vague German and British reports, the Germans have succeeded in getting back some of the trenches on the very important Hill 60. Both sides are agreed in regarding the present battle of Ypres as one likely to have serious consequences.

According to Austrian and German accounts, the new phase of the campaign which began in western Galicia on May 1 is steadily progressing. If it continues to be

A New Phase in Galicia

successful, and a measure of success is admitted by Russia, the inevitable result will be a retreat by the Russians similar to that which they made in October, certainly as far as the Wisloka, and probably much further, to the river San. The movement which is developing is a huge encircling movement similar to that which forced the Russians to retreat toward Warsaw from the Silesian border. To understand it, it is necessary to bear in mind the positions of the Russian armies in Galicia. A week or so ago the Russian lines extended from the Vistula in a southerly direction along the rivers Dunajec and Biala, and crossing the Carpathians reached into Hungary as far as Bartfield. Here they turned almost at right angle

and ran east along the summit of the mountains, past the Dukla and Lupkow passes, and entered Galicia, still continuing east somewhat to the north of Veretzke and south of Stry until they reached the Russo-Bukowina border.

The Austrians and Germans are bringing pressure to bear on both flanks of this long battle line, being content to hold their own along the mountains. They have not

Russians Retire from the Dunajec

met with much success on the Russian left flank, that is near Stry, where for a long time they have been endeavoring to cut their communications with Lemberg. In western Galicia, however, they claim to have been very successful. Advancing in great forces from Cracow they have driven the Russians from the Dunajec and Biala rivers, and state officially that the Russians are in full retreat toward the Wisloka. Near Tarnow the Russians, though finally forced to give up the town, made and are still making a most determined resistance, but even here their stand is said to be intended principally to cover their retreat. At the western angle in the Carpathians also the Austrians are vigorously attacking the Russians and are reported to have forced them to abandon all the passes east of Lupkow. It has also been reported, without official confirmation, that the Russians are beginning to retire from the Lupkow pass. This they will be forced to do, unless they can bring up sufficient reinforcements to check the Austro-German advance from the Dunajec. In fact it has been said that the Russians who have been forming the extreme right in the mountains are already in danger of being surrounded. As Russia says very little on the situation, and has admitted only slight reverses in western Galicia, it is difficult to state just how far the movement has progressed.

The life of the great Lusitania has come to an end. She sailed from New York May 1, with 1,917 persons on board, of whom 1,253 were passengers; of these 187 were American citizens. On the sail-

The Lusitania Sunk ing list were the names of many well known men. She followed her ordinary course, and after an uneventful trip arrived on Friday within about ten miles of the Old Head of Kinsale, on the coast of Ireland. Shortly after two o'clock, p. m., she was torpedoed by a German submarine. Many of the passengers were at lunch. The ship sent one wireless message, which was as follows: "Come at once. Big list. Position ten miles south of Kinsale." Many life-boats were launched, but many others could not be got into the water owing to the big list to the side and the speed with which the vessel was sinking. Within thirty minutes she had disappeared. Boats of various descriptions which answered the call for help rescued, according to present accounts, 767 persons; 144 bodies have been recovered, but the rest are unaccounted for. The number of non-combatants who lost their lives in this single catastrophe far exceeds the combined list of all those who have perished in all the ninety cases of torpedoing in the war zone since February 18. The death list now stands 1,150, of whom 102 were Americans. The unidentified dead were buried at Queenstown with full military honors.

Events have been moving with great rapidity in the Far East during the past two weeks. For a time war between China and Japan seemed almost inevitable, and complications between either or both countries and the United States was by no means an impossibility. It will be remembered that shortly after the opening of the new year Japan made extensive demands on China, the details of which were not given general publicity in this country. Japan protested publicly and it is said also secretly, both to England and the United States, that she was consulting only the peace of the East, and had no intention of modifying the policy of the "open door." China refused to discuss the demands even in principle. A period of inactivity followed, at least as far as news of further negotiations was concerned. At the beginning of May Japan reiterated her demands, and China again rejected the proposals, objecting especially to certain demands in what has been called Group V. Japan called an extraordinary meeting of the Council Cabinet to discuss the situation, and at the same time mobilized her fleet. China meanwhile posted troops around Peking. An ultimatum was then drafted at Tokyo, and after receiving the approval of the Emperor was delivered at Peking. Forty-eight hours were given China for her reply. It appears, however, that Japan consented to postpone the discussion of the objectionable Group V until a later date, and also to cede Kiao-Chow to China. China has consented to the proposals, and peace is assured without violation of the "open door" or other treaty rights of the Powers.

France.—The Chamber of Deputies is still engaged in the consideration of questions of finance. One thing is certain, that the Government will not be stinted in its outlay during the period of hostilities. A measure now pending would revise all State contracts with individuals, and impose a special tax whenever the consideration involved is in excess of one thousand dollars. It is also proposed to make this tax retroactive. The author of the proposed law, M. Henri Conévol, maintains the equity of the proposition, by asserting that all who are profiting by the war may rightly be required to pay a share of their gains for the common defense. He argues that there is much dissatisfaction with the management of these Government contracts, and he believes that his bill will do away with the illegal commissions and other scandalous abuses which have long marked the conduct of the Government's business affairs. It is not likely, however, that the bill will approve itself to the Chamber. Its opponents urge strongly that it would bring about endless confusion at home, and endanger the country's foreign credit. On May 7, the credits asked by M. Ribot, Minister of Finance, were granted without a dissenting vote. These credits authorize the raising of a sum in excess of two billions of dollars. But this tremendous outlay seems absolutely necessary if the great game in which all are losers is to continue its ruinous course.

Financial Matters

Germany.—Reports of ill-treatment of prisoners, current in all the countries at war, usually prove, upon investigation, either exaggerated or altogether false. The American Ambassador at London has communicated to the British Foreign Office, a report on the treatment of English officers detained in Germany, lately forwarded by the American Ambassador to Germany, Mr. James W. Gerard. As it can not be thought that Mr. Gerard has in any way been unduly influenced, his findings may be accepted as accurate. The Ambassador visited in person thirty-nine English officers confined in prison. He writes that each officer has his own cell, and that he is treated with all the consideration which the circumstances of the case allow. All are permitted to take exercise, morning and evening, for an hour in the prison yard, and during these periods they may converse together freely. Their food is good, and the officers had no serious complaints to make, although opportunity was given them to present their objections. Mr. Gerard adds, however, that this treatment will be modified and the officers will be subjected to all the regulations binding an ordinary prisoner, should the report that prisoners taken from German submarines are not receiving similar consideration be confirmed.

English Officers in Germany

In the destruction of the Lusitania, German public opinion sees the speedy conclusion of the war. While the loss of life of so many non-combatants is regretted

**German Opinion
About the Lusitania**

by all, it is held that sufficient warning had been given, and that in consequence, these non-combatants embarked at their own risk. It is also claimed that since the Lusitania carried ammunition valued at \$200,000, and was probably equipped with guns that could destroy a submarine, she might fairly be regarded, not as a passenger, but as an army supply ship. England's attempt to subdue Germany by a process of starvation is considered to be ample justification for this act of reprisal. At the protest of the United States, Germany had consented to relinquish her determination to establish a war-zone around the British Isles, on condition that England would allow the free importation of food-stuffs for the civilian population of Germany. England refused the condition. In consequence, Germany was compelled to solve the difficulty thus created by England, by putting her original plan into instant and vigorous execution. Nor should it be forgotten, say German commentators, that this greatest of wars is being waged to preserve the national existence of a whole people. They are convinced that Germany did not seek war, but entered upon it only as the last means of self-defense. On the whole, it is the German opinion that, viewed purely as an act of reprisal, the destruction of the Lusitania is justifiable.

Private letters give some information of the members of the exiled Society of Jesus who have returned to Germany. At present, sixty-nine priests, thirty-seven

**German Jesuits
in the War**

scholastics and fifty-five lay-brothers are connected, directly or indirectly, with the army, and this number may soon be augmented. Of the priests, twenty-four are military chaplains, while forty-five have been assigned to minister to the sick and wounded in the military hospitals and barracks. Eight scholastics and forty-nine lay-brothers are soldiers in the line. As in France, these men have exercised a remarkable influence for good in their companies. Not only have negligent Catholics been brought back to the exercise of their religion, but conversions of non-Catholics to the Church have been reported. Many have distinguished themselves for acts of conspicuous bravery. The Iron Cross has been bestowed upon nine of the priests and upon one lay-brother.

Great Britain.—In a brief speech on the budget, the Chancellor of the Exchequer has given the English public an insight into what the war is costing the nation. This

The Budget

information, he said, furnishing a review of the financial situation, would help the people to understand the immensity of the task undertaken. The Chancellor estimated the daily expenditures during the next six months at about eleven million dollars, and should the war be protracted a year beyond that period, the total cost would be upward of five billions of dollars. The Chancellor did not definitely propose the imposition of new taxes, al-

though it was inferred from his remarks that this might be done shortly. "The ultimate issue of this war," said the Chancellor, "is not in doubt; only its duration." Much depended upon the operations of the next few months. This uncertainty made it difficult to estimate the budget with greater exactness. The operations of the summer, however, would give the Government a more dependable opinion. The national debt is at present about seven billion dollars.

Addressing a meeting in London, held to encourage recruiting among employees in the wholesale and retail distributing trades, the Premier, Mr. Asquith, stated that out of 790,000 clerks, commercial travelers and other workers in these trades, 430,000 had enlisted in the forces. From this fact the Premier argued that the people at last understood the gravity of the war, and did not need to be flogged or goaded by rhetorical incitements before they could be induced to obey the call of duty.

**The Question
of Recruiting**

Never in the history of any nation has that recognition been more clear and universal, or that obedience more prompt and more unselfish. We have made a magnificent beginning and have stemmed the tide of aggression. Our men have shown a spirit worthy the best traditions of our race. Every breach in our first line has been made good, and there are still in reserve unused and, to the enemy, unsuspected resources which you must mobilize and organize to the full. I am an optimist; not that I underestimate the prowess of the enemy, the gravity of the struggle, the imperious need for the unsleeping exercise of our national qualities of patience, constancy, resolution and fortitude, but because I believe in the righteousness of our cause, and because I am confident that by personal and corporate effort and self-sacrifice we shall leave nothing undone to bring our cause, be the struggle long or short, to a decisive and glorious issue.

In spite of the Premier's optimism, however, the advisability of drafting into the army is still strongly urged in many quarters.

English opinion on the destruction of the Lusitania is probably best summed up in the words of Sir Gilbert Parker, "It is an inhuman crime, committed by an in-

**Comment on
the Lusitania**

human nation which has placed itself outside the bounds of civilization." The fact that a warning had been published in the American press is, to English commentators, simply a formal notification that Germany intended to commit murder, and no defence, either in international law or in ordinary humanity. It is admitted that the vessel was a fair prize, that the German seapower was entitled to capture her, or in case of necessity, sink her, but not until every non-combatant had been taken from her decks. This, it is affirmed, is the custom of civilized belligerents, or was, until the opening of the war, when Germany's first act, the invasion of Belgium, was confessedly an open violation of international law. Retailing a list of grievances for which redress will be demanded, the *Daily Chronicle* says that a more drastic surgery will be needed for the cancer of German mili-

tarism than any prophet could have predicted last August. "There must be no head too high to fall for this," states the *Daily News*. "It is doubtless the hope of the enemy to convert the impotence of their blockade into reality by terror. They have mistaken the temper of the people of these islands, and of all men, whatever their nationality, for whom civilization has a meaning."

Ireland.—The Registrar-General's report for 1914 shows a substantial decrease in emigration, the total number of emigrants, 20,314, being one-third less than the average for the previous decade.

Emigration Statistics Leinster sent 2,860, Connaught 5,190, Munster 5,652 and Ulster 6,612. The majority ranged between the ages of twenty and twenty-five, showing that it is still the most physically fit who leave. Seventy-five per cent. came to the United States, and fifteen per cent., mainly from Ulster, to Canada. The total of Irish emigration since 1851 is almost exactly equivalent to the present population, 4,390,219. The fall in emigration is accounted for partly by the difficulty of transportation occasioned by the war, but mainly by growing progress in agriculture and industries, and an increased demand for labor.

A discussion between Mr. T. W. Russell, M.P., and Sir Horace Plunket, elicited the fact that though the woolen industries had doubled their output and a new glass manufactory was flourishing,

Items of Interest they had made little progress toward capturing German trade. They had first to capture, according to Sir Horace, German thrift and discipline and laborious technical preparation. It was agreed that the Belgian system of mixed agriculture and widely-scattered small industries was most suitable to Ireland. Complaint was made that Ireland was discriminated against in the army contracts, having received less than two per cent. of them. Another discrimination that has excited comment is the denial of admission of Catholic recruits or employees to regiments controlled by the Ulsterites. There is continued discussion of the mystery surrounding the whereabouts of Ulster forces, but it is admitted that, though they were fully drilled and equipped two years ago, they have not yet gone to the front.

Mexico.—More than 800 Mexican ladies drew up the following eloquent protest and presented it to General Alvaro Obregon, a revolutionary leader who

**Mexican Ladies
Protest**

is said to be as ruthless a persecutor of the Church as Villa himself:

Moved by a deep, unselfish love for our unhappy country, and realizing, as Catholics, Almighty God's right to be worshiped by His creatures, we, the Catholic ladies of Mexico, come before you and, in the name of all Mexicans who believe in God, of all our countrymen who ask for justice, of all our fellow-citizens who long for liberty, and in the name, finally, of all lovers of order, (we) indignantly protest against

the atrocious sacrileges you have committed in the Jesuits' Church of Santa Brigida, in the Church of the Immaculate Conception and in the Academy of the Sisters of St. Joseph. Cruelly outraged in their holiest beliefs, the ladies of Mexico indignantly maintain that the profanations and sacrileges that you and the revolutionary chiefs have committed dishonor the cause you profess to defend and will bring upon it the execration of mankind. Patriotism can not exist without liberty, liberty can not live where there is no law, and there can be no law where systematic robbery is one's only purpose and revenge his only desire. As we ask for nothing but justice, we beg you to restore those churches and the academy to their proper uses.

So far as is known, however, General Obregon paid no attention to the ladies' petition.

Desultory fighting has continued during the past week between Villa and Obregon, but the restoration of peace to the wretched country by the longed-for "strong man"

still seems far away. Carranza is no doubt trying to wear down his enemies: meantime though conditions in Mexico City itself have improved remarkably since occupation by the Zapatistas, yet the country is in a plight wretched beyond description, for famine and disease are working havoc, especially among the poor. The American border towns are crowded with hungry refugees. An American correspondent, who understands the situation in Mexico, looks for salvation to the Church and the Maderistas. The letter runs:

Out of all the jealousy and intriguing, out of the suspense and uncertainty, the rise and fall of parties, one or two convictions have remained fixed in my mind, based on my judgment, and also on something deeper and more reliable than mere reason. One of these is that no permanent settlement of political affairs in Mexico will ever be made, and no negotiations of the United States will ever amount to anything which are not based on a thorough understanding and cooperation with the remnants of the official Madero family. I do not mean his relatives by ties of blood. The other conviction is that, whereas Mexico's political readjustment must be made through the remnants of the Madero Government, its reconstruction must come through the Catholic Church. I have not come to either of these convictions lightly. I have studied the matter as thoroughly as it is possible for me to do, and unhampered by any consideration except a desire to know the whole truth as to the cause of the trouble in Mexico and the remedy. I have made myself one of them and with them, and I have done it so successfully that, in talking to me, they have no sense of restraint because I am an American. I have made it a point to draw them out on the reason of their attitude toward the Church, and have induced some prominent men to write statements about it. I have also read everything that has been published and accessible to me, antagonistic to the Church in Mexico, including the most rabid of all, "The Mexican People," by Gutierrez de Lara, and at the end of it all the conviction remains, stronger than ever, that the salvation of the Mexican nation, physically, financially, morally and spiritually is in the hands of the Catholic Church.

But the Church can not, of course, exert her legitimate influence as a peace-maker and reconstructionist till an end is put to the persecution that is raging in Mexico.

TOPICS OF INTEREST

A New Theory of Religion

BY the end of the nineteenth century, the thinking world seemed aweary of the cold theories of Spencer and Taylor, which plucked the supernatural out of religion. The sign was consoling for the Catholic Church; but soon consternation set in. For, when the twentieth century dawned, a new and equally erroneous explanation of religion sprang from the sparkling pens of Loisy and Tyrrell. Whereas Naturalism had torn the heart out of religion, Modernism, at which the late Pope Pius was forced to hurl his powerful Encyclical *Pascendi* in 1907, tried to behead it.

The prompt action of His Holiness stemmed the great wave of Modernistic error, so far as the Catholic Church was concerned. But around the rock of Peter immanence has continued to swirl, lashing the pillar of ecclesiastical authority. The leaven of subjectivism which old Kant slipped into philosophical thought is doubtless the primal cause of this seethe. Schleirmacher, back in the beginning of the nineteenth century, began where the Königsberg sage left off, by asserting that religion was neither a knowing nor a doing, but a feeling. From his day until this hour, the subjectivistic view of the origin of religion has been climbing over difficulties to popularity. Consequently scholars were too evilly prepared to be shocked when Theodore Schroeder recently foisted, out of his studies of Mormon and sundry other religious documents, the unique theory that the "ultimate essence" of religion is naught but sexuality! According to him, the erotic emotions in man call for something extraneous, and are quite ready to pour themselves out upon human-made creeds as divine and superphysical. The mysteriousness of the "sexual urge" lends an air of mystery to the dogmas and rites on which it chances to expend itself. In a word, religion is utterly subjective in origin, and would hardly have become objective if sexual emotion had not given it an egress. This erotogenetic theory of religion is amply presented by J. S. Van Teslaar, M.D., in the *Journal of Religious Psychology*. The writer, a physician, gives the theory his hearty endorsement.

Thus once more is naturalism riding to triumph, victorious by the very means which Modernists proudly asserted alone could safeguard religion from the onslaughts of science: subjectivism! Incidentally the keen wisdom and foresight of the simple and saintly Pius X in condemning Modernism are superbly vindicated. The Church is now confronted with the duty of absterging this new and sordid error from the minds of men. Happily, the supporters of the recent error are not from her fold. But her mission is to all mankind: Catholic pens could not employ themselves better than in a duel with the ugly blunder of Mr. Schroeder. The death of this

fallacy would likely mean life to many a truth-seeking but gullible soul.

The basic thought of Mr. Schroeder's theory is, of course, too much subjectivism. Empirical psychology teaches that knowledge precedes emotion. Unless scientific psychologists are willing to be beguiled by the late William James's queer conceit ("we do not cry because we are sorry, but we feel sorry because we cry"), they must bear in mind this primary lesson. But Mr. Schroeder, like the deceased Harvard professor, would have us regard feeling as antecedent to cognition. Every one knows that James's pen was often too facile for his philosophical prudence. Likely enough an aptitude for the unusual betrayed him into the present extravagance of inversion. Modern theories of religion must look beyond Cambridge, Mass., for a first-class witness to their merits; they look in vain. Yet with such testimony lacking, the theories, which state that religion is completely woven out of man's "intimate experience," can be esteemed for little more than mere twaddle. The ingeniousness of these explanations may be admitted and admired; but to the authors thereof the salutary admonition must needs be given: "Go to reliable psychologists, and appreciate the fundamental teaching that nothing is in the heart except what in some form or other originally got there through the head."

If man's sentiment through the ages has turned toward God, it is because his intellect, however vaguely, informed him of a divine existence. "Faith," as Aquinas so well and so long ago observed, "presupposes reason, as grace presupposes nature, as the perfect presupposes the perfectible." It is very legitimate to opine that an assertion anent religion by a theologian of the Angelic Doctor's acumen and authority is worth a trifle more than the dictum of a mere dabbler in silent documents, like Mr. Schroeder.

It is not strange, however, that Mr. Schroeder should fix upon the sexual instinct as the solution of the origin of religion. Naturally his scrutiny of Mormon literature alone should imbue him with such a belief. Indeed, his theory may be largely correct, as regards the polygamous doctrine which the bizarre Mr. Smith saw fit to inflict on America, or as regards the ancient licentious cults of the Chanaanean Baal and Astarte and those of the Roman and Grecian gods. Sensuality certainly colored these creeds with a vengeance. But Mr. Schroeder and his ally, Dr. Van Teslaar, evidently fail to notice the somewhat obvious line of demarcation between true religion and false. The mentioned religions did not consist so much in a subjugation of self to God as in an estimation of self as God. Thus they were not so much religions as perversions of religion.

Doubtless it is such pseudo-creeds that prompt the Schroeder-Van Teslaar opinion, and furnish it with a sprinkling of thin logic. But this theory is seen to be an elucidation not of true religion, but of false religions; not of the rise of religions, but of their decay; not of

religiousness so much as of irreligiousness. When men homaged self instead of God, they deified error. But the very fact of their having paid to self the worship due to God would indicate that they originally had some perception of God; else how could they have thus infamously exalted human nature to His plane?

Mr. Schroeder crassly declares that the "love" emotion, generated at puberty, becomes attached to some established creed; as if religion were never anterior to puberty! as if adults had monopoly of faith! Should the gentleman chance to cast his glance into any Catholic Church, any Sunday morning, in any city, he would see a beautiful refutation of his ludicrous idea: innocent boys and girls receiving with angelic fervor the living Eucharistic God whom he is essaying to make a figment of carnal instinct!

To prove his theory, he has recourse to such religious institutions as the Holy Eucharist and the early Christian Agapé, or love-feast. It appears that the term "love-feast" conjures up carnalities in his mind; if so, his notion is unpardonably like that of the pagans who busied themselves in ignorantly putting the most absurd construction on the purest Christian acts. An unprejudiced peep into pristine ecclesiastical history will convince our latest religious theorist that the Agape was a ceremony not of physical emotion, but of spiritual affection for the Saviour of men. The gap between the former, which is sexual, and the latter, which transcends sex, is plainly great; Mr. Schroeder does not span it, nor bother about doing so. He apparently imagines that spiritual and carnal love are identical. How much a pinch of scholastic differentiation, which so many modern scholars affect to despise, would improve his views!

True religion has always circumscribed and governed man's sexual nature: it is unthinkable that man's sexual nature could have created and ruled religion. Under false religions, such as paganism, sexuality smeared men's hearts, as the fungi of divorce and unnamable sins in old Rome attested. Under the reign of irreligion, identical conditions have obtained in our own day. But under the religion founded by Christ, personal chastity in thought, word and deed has always been effectively inculcated. Soul-love for the Maker has ever been taught and commanded. But since, in life, body and soul are so closely entwined, and since God is the author of one as much as the other, the Church has invariably prescribed that body, as well as soul, should pay the God-head honor. The kind of love, however, which is essential to religion is indubitably the opposite of the variety which Schroeder and Van Teslaar impiously presume. It is to be hoped that they will give their poisonous pens a rest, otherwise Godfearing people will begin to suspect that they are writing out of the fulness of hearts which would profit immensely by the chastening hand of God, the true source of a religion sealed in the blood of His only begotten Son, the hope of mankind.

EDWARD F. MURPHY, M.A.

Our Sublimated Magazines

IT seems to be generally agreed that Catholics do not support their own magazines. A glance through the circulation figures in the "American Newspaper Annual" bears this out. Catholics differ little from their similarly circumstanced fellows. They attend the same theaters, go to the same moving picture exhibitions, patronize dances and ball games and buy a daily paper, but they do not read Catholic periodicals. Why is this?

Perhaps an impartial comparison of Catholic and non-Catholic publications might suggest an answer. As an exhibit on the non-Catholic side, take a magazine of general appeal, of unquestioned success and popularity, a clean periodical not depending on erotic fiction or the advocacy of some social panacea for its patronage. The *Saturday Evening Post*, with its 2,000,000 a week circulation and enormous advertising income, is a fair example.

This magazine is interesting, not because of famous writers who contribute to it, but because the stories and articles which it contains touch at some point the common experiences of contemporaneous life. An able editor once said that his experience showed him there are three subjects of universal interest: love, money (power) and food. An analysis of any current issue of the aforementioned publication will prove of interest. The copy of April 10 will do as well as any. Its contents include the following: "The Invisible Army," a description of the European secret service system; "By Dead Reckoning" (fiction), the promotion of a young sea captain through his own cleverness; "Alaska to Broadway and Back," a comparison of the wholesome life of the Northwest with the hot-house existence of the city; "A Change of Pace" (fiction), the adventures of a wealthy miner who insisted on riding across a desert in an automobile race; "The Elixir" (fiction), the story of a New England woman besting a patent medicine company, and of a young doctor's love; "A Permanent Intruder" (fiction), a story of a homely bulldog; "The Bushier Abroad" (fiction), a baseball player's diary; "Paying for the Privilege in the National Guard," an exposition of the needs of that organization, and "Benevolent Foundations and Efficient Philanthropy," a signed article by John D. Rockefeller.

Catholic writers have not only the field of human experience from which others glean their material, but also the tremendously interesting and varied sphere of Catholic life and thought. Their possible readers number millions, intensely human, anxious to be amused and interested. What do the Catholic magazines offer them?

Catholic magazines fall, generally, into three classifications: publications devoted to the propagation of some particular devotion; reviews and quarterlies treating of learned topics or matters of purely clerical interest, and magazines of general appeal. It is only with the latter sort that a fair comparison can be made. Those who

are familiar with Catholic literature can easily go over in mind, or actually trace in the files, the recent issues of our magazines and strike a balance.

In the matter of articles one finds many describing Old World places, visits to ruined abbeys in England and Ireland, accounts of pilgrimages to the Holy Land or visits to the famous churches of Europe, biographies of distinguished prelates, literary criticisms and, occasionally, controversial essays. Catholic magazine fiction is very apt to have its plots located abroad. One reason for this, editors say, is because more and better fiction is offered by English writers than by those in America. The stories sometimes deal with young men and women who, in the concluding paragraphs, discover that they have vocations to the priesthood or to the religious life, or whose good example leads to the conversion of a non-believing friend.

Do our Catholic magazines treat of subjects that are familiar and interesting to the great majority of our people, that deal with some practical problem of their daily lives and experiences? They unquestionably represent one phase of Catholic life, but is it the life of the *multi vocati*, of the multitude who most need an antidote to the insidious naturalism of the present-day literature? Do not our writers rather appeal to the *pauci electi*, the thoughtful readers, whose mental training would enable them to pick out fallacies even without a guide? There are few in the cloistered paths of perfection and very, very many buffeting the world and struggling with the difficulties of modern existence, men and women who live and love with every ounce of the life God has given them.

What sort of literature do such folk like? Fiction mainly, if one may trust the judgment of magazine publishers. "We are specializing in fiction this year," a member of the editorial staff of a prominent women's magazine said recently. "Our readers want to be entertained and amused. The few articles we print are on subjects of universal interest and immediate importance. If an article could be printed next year as well as this, we don't want it."

To Edgar Allan Poe is attributed the maxim that a short story should aim at producing an emotion. When a magazine story is good the reader involuntarily places himself in the position of the leading character, whose acts are those that the reader would like to have been able to do or fears he might have been forced to do, if placed in a similar position. The effect of short stories in non-Catholic magazines is emotional; a legitimate appeal, in the clean magazines, of course. The writer intentionally sets out to depict some fundamental human feeling, love most frequently, making it real by exemplifying it in characters that are familiar to the readers.

Catholic magazine fiction has been criticized as lacking in this. It often deals with situations purely intellectual, while its characters are not those men and women whom the average Catholic knows. Sometimes they are types

he can not conceive or sympathize with. The life of the intellectual section of English Catholics or the salons of Europe have little counterpart in the United States. But we have a splendid, stirring, manly Catholic life here that offers limitless possibilities to the writer of fiction. Stories of American life and American business fill the successful non-Catholic magazines.

Fiction is harder to obtain than descriptive articles and ought to bring a better price. It does in non-Catholic magazines. Still, it is not the small pay so much as the uncertainty in the time of payment that discourages many Catholic writers, who would be willing to accept less, hoping for better times. To get a check, to cite one instance, a year after the publication of a story, with a note from the Reverend Editor that he had "intended to send it for a long time," is not thoroughly inspiring. It is not astonishing, however, after one has grasped a situation where business is run as is the case of one well-known Catholic magazine, which was published for about twenty years before its books were ever competently audited or its publishers knew whether they were making or losing money. Examples might be multiplied.

Observers are now seeing the first beginnings of a new era. The magazine above mentioned has been put on a business basis and is doing well. Its checks to contributors, and those of at least one other Catholic magazine, are mailed on the day of publication.

In some instances there has been a change of editorial policy, a change that has caused wide and invariably favorable comment in the Catholic weekly press. An editor or two, if not more, have put over their desks Terence's motto: *Humani nihil a me alienum puto*.

HORACE FOSTER.

May Lawyers Withhold Evidence?

To the Editor of AMERICA:

Would you mind discussing the following in your columns? A is a plaintiff and B a defendant in an action at law. The action comes to trial. The plaintiff puts in his evidence to prove his cause, the defendant follows with his proof, the case is closed, the jury instructed, and thereafter a verdict is rendered for the defendant, on the ground that the plaintiff has not proved his cause of action. But it seems the defendant's counsel is in possession of evidence, the truth and value of which is undoubted, and which, if adduced in the trial, if a certain witness were called, a servant of the defendant, would have turned the tables. The plaintiff does not bring it out; and though it is in the possession of the defendant, he, for obvious reasons, does not reveal it. Is the defendant's procedure justifiable morally, and if so upon what grounds?

New York.

DEFENDANT.

STRIPPED of its legal setting and phraseology, the question proposed in the above letter is simply this: Is a man who has been brought to trial obliged in conscience to produce evidence which is in his exclusive possession, or may he without scruple conceal it? Actions at law fall naturally into two broad classes, criminal

and civil. The line of demarcation, it is true, is not always easy to define accurately, as the two divisions often overlap; but theologians have found it convenient to adopt the classification, and to group their inquiries and conclusions concerning the duties and obligations of the parties to an action under these general heads. For the purposes of discussion, the defendant and his counsel may be regarded as one, as their privileges and restrictions, at least in the present question, are practically coextensive. The answer to our correspondent, therefore, to be complete, must consider the right of a defendant to withhold evidence, that might prejudice his cause, in two distinct kinds of cases, *viz.*, where he is accused of a crime and threatened with punishment, and where a suit is brought against him with the object of forcing him to satisfy a claim which the plaintiff declares is founded in justice.

Moralists are agreed that, in criminal actions, it is licit to undertake the defence of a man who is known with certainty by his counsel to be guilty of the crime of which he is accused. Not only this. They go further and teach that the defendant may, either by his own personal action or by the assistance of his counsel, take all means that are not evil to escape conviction. He may therefore try to discredit the evidence produced against him, or endeavor to lessen the force of the arguments advanced for his condemnation, provided that he does not tell lies nor advance false principles. The liceity of this proceeding implies the liceity of suppressing damaging evidence which is his own exclusive possession. The argument is *a fortiori*. If he may, to the best of his power, nullify the evidence produced against him, even though he knows it to be true, certainly he may also withhold evidence of which the accuser is ignorant. Again, no person accused of a crime is under any obligation of confessing his guilt. It is his privilege to be held innocent unless he has been proved guilty. To say, however, that a defendant ought to produce a piece of damaging evidence that would in all likelihood lead to his conviction is equivalent to forcing him to confess his guilt. Such compulsion the law does not allow to be put on any man. The liceity of withholding such evidence is all the clearer in the case of one who is innocent. Where there is question, therefore, merely of escaping a penalty, the case may be taken up, no matter what may be the character of the evidence and, except in certain extraordinary cases, the evidence may be withheld to the best of the defendant's honest ability.

So much for cases where there is question merely of escaping conviction for crime. But what of civil cases where there is question of justice? May the defendant withhold evidence, where, for instance, he is charged with being the unjust possessor of the plaintiff's property? If the claim of the plaintiff is wholly just the defendant had no right to go to law at all, and consequently his procedure if viewed in its entirety, is not morally justifi-

able, even though it is conceivable that his procedure may have conformed to the requirements of the law. If on the other hand the defendant has a right in conscience here and now to dispute the plaintiff's claim, he has also the right to withhold the evidence. If the evidence is not of such a character as to put a bar in conscience to his going to law, neither is it such that it need be produced in court.

It is not necessary, however, that the defendant should be certain, either at the outset or indeed during any part of the trial, that he is beyond all doubt in the right. Frequently this is impossible. All that is required is that he should have solid probability for the justice of his contention, or at least that he should be honestly convinced that its justice is still in doubt. The same may be said of his lawyer.

When such is the lawyer's conviction, he may not only undertake the defence, but also on the trial withhold the evidence in question. The reason is that his duty is not to throw all possible light on the point at issue, but only to present his client's interests in the best possible light. He has no obligation to give a decision. That belongs to the jury and judge. Nor is he bound to bring forward anything that favors the plaintiff. To do so is the exclusive duty of the counsel for the plaintiff. In fact moralists are of the opinion that he would fail in fidelity to his client were he to divulge, either in the court-room or elsewhere, any secret of the defendant which might in any way prove prejudicial to his cause. So that not only would he not do wrong, if he withheld evidence that would be damaging to his client, but he would do wrong if he divulged it. Another consideration should be remembered. Besides being the counsel for the defence, a lawyer is also a sworn officer of the law. It is his duty, therefore, not to allow the plaintiff to prove his claim by illegal evidence, but to compel him to prove it according to the law of the land and the rules of evidence.

One other point remains to be stated. A judicial decision does not change the nature of the claim nor its real foundation in justice. A verdict for the defendant means no more than that the plaintiff has not made good his cause in court. If the claim be really just, it persists, and in spite of the pronouncement of the judge, it cries for liquidation at a higher tribunal than that of short-sighted human justice. No man is fully freed from an obligation in justice, unless he has also been freed by God at the bar of his own conscience. Should new evidence, therefore, be forthcoming after the trial which demonstrates that the plaintiff's claim was just, the defendant would be bound in conscience to make good that claim. Similarly, if the defendant should discover that his counsel, without his knowledge, by suppressing evidence which would have shown clearly that his case was unjust, won for him a decision that was not in accordance with justice, he would be obliged in conscience to satisfy the plaintiff's claim. J. HARDING FISHER, S.J.

The Young Man and Music*

GRANTING talent, temperament, energy, perseverance and a thorough musical education, general as well as special, there are many opportunities open to a young man for a successful career as a musician in this country. If he be possessed of a good voice, he may become a public singer. Lacking voice, he may acquire mastery over one or more musical instruments and become an orchestra player, a member of one of the large instrumental aggregations for the performance, chiefly, of symphonies, which have, in our day, become part of the life of almost every large community. Then, again, he may, always taking the necessary gifts for granted, concentrate his energies upon some particular instrument and become a virtuoso solo player. He may also aspire to the higher functions of conductor of chorus or orchestra or of both, teaching large numbers of people in the interpretation of the creations of the masters. He may even become a creator or composer himself. Lastly, and best of all, he may become a master of ecclesiastical music and devote his talents and activities to the service of the Church and her liturgy. In any of these fields, owing to the rôle music plays in the lives of our people, the possibilities for success will be commensurate with the young man's talent, ability, energy and opportunism. When I say success, I use the word in its ordinary worldly sense, not in the ethical and ideal meaning.

The fact that there is in this country no authoritative or official protection or promotion of music as an art, either by the general Government or the municipality, as in the case of other nations, not only has an important bearing on the social and artistic status of the musician at his début in public life, but it also affects him, more or less, throughout his career. While there are many private schools and excellent individual teachers under whom the aspiring musician may acquire skill and proficiency, they will not give him, except in very rare cases, the prestige which goes with graduation from an institution, authoritatively established by the nation, or endowed by individuals or associations for the purpose of upholding the ideals and maintaining the standards in accordance with which the young disciples in the art are to be formed, a prestige which is most desirable and important at the beginning of a young man's public activity. This circumstance not only deprives him of many material advantages at a time when he needs them most, but it also affects his attitude toward his art as well as toward the public and tends to increase certain dangers which are inseparable from the career of a secular musician.

The young musician must have employment in order to subsist. To secure this employment, unless he possess such talent and superior attainment as immediately to command it by sheer superior worth, it is necessary to

please his patrons. This frequently implies, especially in our day, acceptance of their standards in taste and, occasionally, their principles; thus the musician has no opportunity to impose his standards and principles on them. If, as a singer, the young man becomes a member of an opera company, he is required to sing the rôles assigned to him, no matter what may be the character and tendency of the work in hand. The same holds good of the orchestra player. Like the singer, he participates in the performance of any and every work in the company's repertoire. This may be lofty and fill the imagination with high ideals and stir the will to high purposes, or it may be frivolous, trivial and vicious both as to music and text. But he has no choice: either he must lend his skill to the work before him or withdraw from the company. Many singers and players yield to the allurements and glitter of the opera, ignore its dangers, voluntarily become cogs in a huge wheel, either on the plea of having to make a living or because they think such service is part of the exigencies of their profession. The moral effect produced upon singers and players by such concessions and compromises, by the sensuous nature of most of the music performed by them and by the generally deleterious atmosphere in which they live is too notorious to need description.

The singer, gifted with voice, temperament and intelligence, who devotes his talent to the interpretation of that which is highest and best in song literature, the cantata or oratorio, moves in a nobler sphere and enjoys many opportunities for influencing his hearers in an ideal direction. He has it in his power to choose his own repertoire. The same holds good with the virtuoso on any instrument and in a higher degree still with the conductor of large choral bodies or oratorio societies. To the latter it is given to occupy a position more responsible than that of other musicians except church musicians. He draws his numerous personnel for the rendering of works of art, inferior in importance to liturgical music only, from every rank of society, initiates them into the truths and ideas expressed in the text and familiarizes them with the musical splendor which the text has received at the hands of the composer and then invites the whole community to come and share in the feast which has been prepared for it. Not only has he the privilege of exercising this ennobling influence over so many people, but his sphere and the nature of his activity also removes him from the dangers of the compromises described above. He is very seldom confronted with a proposal to perform anything trivial, inferior or unworthy. Before leaving the secular field we must not forget the important, arduous and often ungrateful task of the private teacher. While the singer, player and conductor address themselves to the public at large and *en bloc*, the conscientious private teacher forms the taste and artistic mentality of the individual. He has the power to form people properly equipped to spread sound taste and to resist the musical heresies of our day.

*The thirty-second of a series of vocational articles.

While the young Catholic musician may, by adherence to principle, strength of character and constant vigilance, manage to carve out a career for himself in the secular domain of his art without grave compromise, his logical and real field of activity lies in the music of the Church. Instead of having to steer his way cautiously between the rocks and shoals of secularism and sensationalism, as expressed in the music of the world, he has but to place himself under the ægis of the Church, follow the plan laid out for him only recently by Pope Pius X and reaffirmed in unmistakable terms by Benedict XV, in order to be not only on safe ground ethically, but also to find the means for his highest development artistically. The fact that his path is clearly traced by no means implies that he will find it easy to travel. In view of present-day conditions in this country, in the matter of church music—with an exception here and there—the young man embracing this, the highest calling in musical activity, needs in addition to a formation in the various kinds of church music, *i.e.*, Gregorian chant, sacred polyphony, figured liturgical music—to have a knowledge of the liturgy. He must live the life of the Church. Without her spirit he can not realize the nature, spiritual power and beauty of Gregorian chant, nor will he realize the mission which the Church has assigned to its use in her liturgy. Above all he must possess a never-flagging zeal, determination and perseverance if he would resist the surging tide of secular tendencies and the bad taste which obtains on all sides.

It must reluctantly be admitted that the temporal reward to which church musicians of the right caliber are entitled is not generally bestowed on them. Pope Pius X in his *Motu Proprio* on Church music has given directions on this point which will, it is to be hoped, be gradually translated into practice. In the meantime, gifted and generous young Catholic musicians may console themselves with the knowledge that their calling is an apostolate.

JOSEPH OTTEN.

European Alcoholism

IT is a common notion among amateurs in social science that, if our people would suppress the use of distilled alcoholic liquors and substitute the drinking of wine or beer, we should happily solve the intemperance question at once, and at the same time keep up the revenue for governmental needs. Italy and France, they say, drink wine and are sober; Germany and Austria drink beer and are sober. They are not sober; they are all chronically pickled in alcohol. France is twice as drunken as England. In these States, as everywhere else the expenditure by the Government because of the results of alcoholism immeasurably exceed the revenue from the tax on alcoholic beverages.

Luigi Luzzatti, who was the Italian premier, in submitting a bill recently for the reduction of intemperance, brought together evidence which proves that while the general death-rate in Italy is falling, the mortality from alcoholism is increasing; and, secondly, that the drinking of wine and beer has not decreased drunkenness, lessened crime and poverty, or the insanity brought on by alcoholism.

Dr. Antonini, a superintendent of one of the leading

Italian insane asylums, said, a few years ago [*Archivio di Psichiatria*]: "The hospitals and insane asylums (of Italy) are filled with alcoholic patients; tuberculosis worsened by alcoholism is spreading everywhere; pellagra is spread by alcoholic degeneracy; crime is becoming more frequent among the young; the suicides are countless; the people are steadily growing weaker physically and morally." This sounds like oratorical exaggeration, but several other Italian delegates at the International Congress on Alcoholism in Milan, in 1913, gave the same testimony. Falconi, the Italian Minister of State, said that deaths from alcoholism in Italy had trebled since 1889.

Cardinal Mercier, the Archbishop of Mechlin, is one of the most zealous antialcoholic workers of Europe, because his own people in Belgium suffer so much from alcoholism. His address on this subject, delivered at Liège, December 20, 1908, is one of the best articles of its kind written. Another address, delivered before the Belgian National Antialcoholic Congress in Brussels, June 26, 1910, is supplementary to his conference at Liège. He gives some notable statistics: in 1910 there were 211,617 liquor shops in Belgium—one for every thirty-four inhabitants in the nation. One blessing of the war is that very many of these have been destroyed. The Belgians spent daily 550,000 francs for alcoholic liquor. There were annually 20,000 deaths and 800,000 cases of pauperism from alcoholism in that little kingdom; seventy-five per cent. of the judicial convictions and fifty per cent. of the suicides were caused by alcohol. The Cardinal says the Danes drink relatively more distilled liquors than any people in Europe, and the Belgians come next; but the Belgians drink more beer proportionately than any other nation in Europe.

The French consume more alcohol in general than any other people in the world—they drink twice as much distilled liquor per capita as the people of Great Britain [*Brewing Trades Review*, 1911]. There were 355,000 liquor shops in France in 1881, and 480,000 in 1911—three saloons to one bake-shop. "But one half-penny's worth of bread to this intolerable deal of sack!" In a stationary population French insanity has increased from 47,000 to 700,000 cases. There is a strong antialcoholic national league in France, and sad need for it. Bishop Turinez, of Nancy; Bishop Latty, of Avignon, and Fathers Ract, Gibier, Perrot and others have written vigorous pastorals or books on the subject of French alcoholism.

Dr. M. G. Bunge, professor of physiological chemistry at Basle, in 1893, estimated from Government statistics, that one-fifth of the commercial activity of the entire German people was at that time totally expended in the production and sale of alcoholic beverages. A great many officers in the German army and navy are total abstainers, owing to the Kaiser's urging. Russia has prohibited the sale of distilled liquors during the war; France has stopped the use of absinthe, and England has been threatening to tear herself away from her whiskey and soda. When, however, the Emperor William's address against alcohol, delivered at Mürvik, in 1910, was sent by a temperance league of Germany to 2,400 newspapers, less than 350 noticed it at all, some of these doubted its genuineness, and others altered its meaning.

Professor Adolph von Strümpf, of Leipzig, holds that "Nothing is more erroneous, from the physician's standpoint, than to think of diminishing the destructive effects of alcoholism by substituting beer for other alcoholic drinks." In Munich one hospital death in every sixteen is from beer-drinker's heart, yet Lord Beaconsfield called beer "liquid bread." One loaf of bread has the food value of exactly one yard of filled beer steins, and the cost in many ways is much less.

These statistics, which do not scratch the surface, make

it doubtful that Germans, Italians and other Europeans may drink alcohol at meals because "they have always been accustomed to do so." No matter what they may be able to do, it is certain that northern European races in America may not drink alcohol habitually. All investigators are unanimous in holding that half the crime of the civilized world is due to alcohol, and it is worth while to cut down this toll to hell, no matter what braying is on the wind from those who "know when to leave drink alone."

The only way to leave it alone is to leave it out, as Cardinal Mercier said; and this holds for Germans and Italians as well as for Irishmen. Wars start in avarice, but the sins of peace are also alcoholic. Here in the United States just now there is not a little fanaticism mixed with the attack on alcoholism, but the attack itself is good. It is to be regretted that Catholics are inclined to hold aloof in this fight, not through love for alcohol, but because bigots and canting preachers have made a new religion, that consists in twisting the tail of the "Demon Rum." If we will vote for the gang, we should at least spread the devotion instituted by Pius X, of holy memory, who in 1904 granted an indulgence to any one who abstains from alcoholic drink for the present day and says the prayer:

God, my Father, to show my love for Thee, to repair Thine injured honor, to obtain the salvation of souls, I firmly determine not to drink wine, beer, or any inebriating drink today. I offer Thee this mortification in union with the sacrifice of Thy Son Jesus Christ, Who daily to Thy glory immolates Himself on the altar. Amen.

Pius X was an Italian who did not think alcohol good for the people, and Leo XIII was of the same opinion, as he wrote to Archbishop Ireland.

AUSTIN O'MALLEY, M.D.

The Circus

AN entertaining little essay on the circus appeared lately in one of the weekly papers, from the pen of Mr. Joyce Kilmer. Among his interesting reflections the essayist drew attention to the blind, unquestioning faith of the various performers in their trapezes and galloping steeds, and of the audience in its calm expectation that the actors will go through all their impossible feats without hitch or accident. And all this, observe, merely on a basis of precedent and the authority of the press-agent. Although the atmosphere of the circus is full of wonders, it is no place for doubts. The phenomenon is respectfully submitted to the notice of ultramodern gentlemen who maintain that an attitude of deliberate doubt is better than prudent belief. Various other profound phases of the circus were touched upon lightly by Mr. Kilmer; but, except for a slight reference, he ignored what to the present writer seems to be the primary significance of a circus, considered merely as a text.

Hazlitt forestalled us in discovering the main lesson of a circus. We shall allow him to state it:

The hearing a speech in parliament, drawled or stammered out by the Honourable Member or the Noble Lord; the ringing the changes on their commonplaces, which any one could repeat after them as well as they, stirs me not a jot, shakes not my good opinion of myself; but the seeing the Indian jugglers does. It makes me ashamed of myself. I ask what there is that I can do as well as this? Nothing. What have I been doing all my life? Have I been idle, or have I nothing to show for all my labor and pains? Or have I passed all my time in pouring words like water into empty sieves, rolling a stone up a hill and then down again, trying to prove an argument in the teeth of facts, and looking for causes and not finding them? Is there no one thing in which I can challenge competition, that I can bring as an instance of exact perfection in which others can not find a flaw?

Now this was a most salutary mental state to be brought to. Who would think that a ferocious literary critic could be so impressed by an exhibition of Indian jugglers! It is to be regretted that Hazlitt did not patronize their shows oftener. He would have got along with his friends more swimmingly, made fewer enemies, and been less convinced of his own infallibility of judgment *de omni scibili*. What if, instead of a few Indian jugglers, the "greatest show on earth" was spread out before his astonished gaze, with its three arenas and its stages filled with "countless wonders," the "world's greatest aerialists," "notable galaxies of absolutely unequaled lady and gentlemen riders," "more extraordinary acrobats than were ever before seen together at one time," "a prodigious presentation of various and vigorous arenic acts of deftness and dexterity," "an entertaining number of trained horses and high-school acts, including the great troupe of musical horses," what, we say, would Hazlitt have felt in the presence of these and a hundred more ocular demonstrations of fine perfection arrived at by toilsome training? I fancy he would be ready, no doubt, to crawl on all fours in the lowest depths of self-abasement.

I do not make fun of Hazlitt. Nor in quoting the glowing phrases of the press-agent is any burlesque propensity indulged in. With Mr. Kilmer I believe the apparent hyperboles of press-agents understate the matter. The limitations of language are defined, as a rule, by ordinary occurrences, ordinary usages, ordinary excellences and vices, ordinary accomplishments. The circus is a place for the extraordinary. The perfection of training displayed in the circus transcends a vocabulary that has been called into existence by the ordinary haps and mishaps of life. It is a species of perfection that belongs, so to speak, to the ultra-violet band of the human spectrum, beyond the reach of language. Pity the poor press-agent who works with the inadequate tools of everyday speech.

Would not Shakespere himself despair of giving us an idea of how much patience and perseverance went into the making of the bare-back rider who can eat and drink and lie down, and stand either on one foot or on his head, all on the back of a powerful steed galloping like mad round and round in a circle? Think of it! How safe that man would feel in an earthquake! While you and I risk our lives if we stand on anything less stable than eternal hills! Do not shrug your shoulders with the dull reflection that it is all a matter of practice. That's just it. Is there anything in the world you can do, as a result of practice, with the same ease and perfection? Surely there must be something which you are supposed to be able to do with some degree of perfection, if only for the reason that you have been given opportunities and facilities for acquiring perfection in it. Are you as expert in law, or medicine, or theology, or oratory, or writing, or engineering, or teaching, or in whatever your calling is, as the circus-rider is in his? I grant, a disconcerting question. Perhaps you have not taken your calling so seriously as the horse-back rider. Perhaps you have not given your specialty your undivided attention. Perhaps indolence has made you resigned to an amateurish mediocrity, satisfied to be a little better skilled than the laity. This is painful. I shall not press my inquiries farther. The circus-performer, it is clear, can humiliate us and put us through the same agonies which Hazlitt experienced from his Indian jugglers.

"Let us salute capacity wherever we may find it," said Stevenson, speaking of François Villon and his dexterous fellow-thieves. The circus, it is true, may not afford the most elevating influences imaginable. The fastidious eye will quiver at the frankness of its intention to win an honest,

simple and childish approval. It is all color and movement and saw-dust. There may not be any great spiritual depth beneath its shining surface of tawdry tinsel, and we may find ourselves wondering what manner of a man he is who devotes an existence, which comes to us but once, to the rather uninspiring task of keeping, by highly-developed manual adroitness, a dozen china-plates, a set of cutlery, and half a score of lamps with their glass chimneys, revolving in a circle, without hurting himself. But let us salute capacity and we shall not go away unrewarded.

Behold that commonplace-looking man putting a pig through its paces! The animal is actually sitting at a table full of viands, with a napkin before him, and exercising preternatural self-restraint. What is that trainer doing here? Why is he not at the head of armies? Or manager of a world-wide corporation? Think of the obstinate material he has victoriously overcome! Who can form a remotely true conception of the vast mountains of patience, quiet persistence, self-control, quickness of perception, sagacity and alertness required to change the unregenerate pig of the farm-yard into this model of etiquette? *Messieurs et mesdames, pueri, virginesque*, if we could only bring half of that systematic industry and persistence to the training of ourselves, what a happy world we should find ourselves in! How many of us are helpless before the difficult material of our habits and temperaments! And yet, pardon me, we are not, I am sure, such unpliant subjects as the circus pig. How many parents and teachers are in despair over the perversity of children. And yet the common circus-trainer—but why carry the comparison to the last extreme of expression? "Let us salute capacity wherever we may find it." It shows an humble frame of mind. And we learn only when we are humble. Perhaps it is the humbling effects of the dexterities in the circus that make it more popular with children than with adults.

JAMES J. DALY, S.J.

COMMUNICATIONS

Catholics and the Y. M. C. A.

To the Editor of AMERICA:

The stand taken by Mr. Farrell in calling Mr. Hume to order for the article he wrote in reply to a letter asking for proof that the Y. M. C. A. is hostile to the best interests of the Catholic young man, is rather startling. A general thesis is laid down in the words of our Holy Father Benedict XV: "Let no private person, either by the publication of books or journals, or by delivering discourses, publicly assume the position of a master in the Church." Mr. Farrell immediately jumps to the conclusion that "Mr. Hume has pronounced sentence where the Church is silent." After four or five readings of Mr. Hume's article I can not agree with his critic. It seems, in replying to the challenge of Mr. McCloskey, that the writer has not exceeded the liberty given to every Catholic by the very words of the Encyclical:

Concerning matters in which, since the Church has not pronounced judgment, saving faith and discipline, discussion may take place pro and contra, it is certainly lawful for everybody to say what he thinks and to uphold his opinion.

Would Mr. Farrell kindly be a little more specific, and show just how and in what part of his letter Mr. Hume pronounces sentence against Mr. McCloskey and condemns him for his opinions. The arguments used by Mr. Hume have a strong objective value. They are set down as principles. The application of the principles is left to individuals themselves. The author has made the cap. He leaves to whomsoever it may fit to wear it or to tear it.

Mr. Farrell is hardly fair in summing up what he calls Mr. Hume's chief argument. He says: "Stated universally it would read, 'No Catholic can be loyal to his faith and retain his self-respect who joins a voluntary organization or society from the higher offices of which Catholics are excluded.'" Why put in *higher* offices? Does Mr. Farrell consider athletic trainers and captains of teams as officers exerting an influence on the destiny of the Y. M. C. A.? Mr. Hume does not limit the exclusion of Catholics to the higher offices. He claims that Catholics are denied both active and passive voice in the real, substantial direction of the organization, and this on religious grounds. In his own words: ". . . It refuses Catholic members the right to vote for trustees who control the destinies of the Y. M. C. A., and, naturally, does not permit them to hold places on this board." What is called Mr. Hume's chief argument—and we might question whether it be his chief argument—seems different when seen in the writer's own words. The critic throws the argument overboard by showing how absurd a parallel case might be. But alas for the parity! It has weak legs and broken crutches. The comparison limps just where it should be strongest. In the governing body of the Y. M. C. A. not a single Catholic representative is allowed to voice the sentiments of the nearly 150,000 Catholic members. There is no such total exclusion in the English Government. In that country Catholic citizens have a vote. There are Catholic judges on the benches; there are Catholic generals in the army; there are Catholic members of Parliament; there are Catholic lords. Catholics have a voice in the government of the land. A Catholic is not a mere protégé, a sort of governmental parasite, fostered simply because his presence, when aid is needed, lends help to the ruling inner circle.

Mr. Hume has a sentence to the following effect: "A Catholic can not accept these terms" *sc.*, a total ignoring of his religious opinions, and on account of them an exclusion from all active influence, "without sacrificing loyalty and self respect." This sentence seems to be the wedge used to break up the whole argument of the letter. Taken, however, in its spirit and context, I think it ought to be understood as applicable to those Catholics only who realize the real state of the case and willfully accept the conditions imposed. If Mr. Farrell can show that the dictum in this sense, is in any way against the real spirit of our Holy Father's loving words, let him do so.

New York.

L. RONALD.

To the Editor of AMERICA:

Mr. Farrell is to be congratulated on the first fruits of his earnest, sympathetic defence of the Y. M. C. A. as a club for Catholic young men. Leo Paul McCloskey has written a second letter. Not satisfied with publicly boasting of and defending his allegiance to a recognized and confessed opponent of the Catholic Church, he is now bold and daring enough to launch a direct and snobbish attack against Catholic laymen, from whom, be it noted, he is always careful to distinguish his athletic self. His bad logic is its own best answer. But, it would be interesting to know how many athletic Catholics have been encouraged by Mr. McCloskey and Mr. Farrell to cast aside, as founded on second-hand knowledge or empty, narrow fear, the advice of Catholic pulpits. Surely, the Y. M. C. A. need not urge its Catholic members to bring around their Catholic friends, and Mr. McCloskey says it never does so, so long as it has such zealous Catholic members and devoted defenders as Mr. McCloskey and Mr. Farrell.

Out of fairness to the educational Order to which you belong, and from which so many of your readers have received their training, may I urge that you let all your readers know that Mr. Nelson Hume, too, is a graduate of a Jesuit college? He is the type of graduate to which your Order may point with pride and honor. While your colleges turn out such men, the Catholic

Church may feel secure in the loyalty and self-sacrificing devotion of her laity; and, perhaps, in the near future, such generous laymen will be able to provide gymnasiums, not second-hand ones, where athletic Catholics can also manifest their loyalty to dear Mother Church.

Yonkers, N. Y.

JOHN E. MCCLOSKEY.

To the Editor of AMERICA:

I have followed with interest the controversy on the subject of Catholics in the Y. M. C. A. The discussion seems now to be drawing to a close with arguments to show that the Y. M. C. A. is a Protestant religious body, and that in consequence it must exert at least an indirect influence on the Catholic members of the gymnasium under its control. I consider these points well established. Yet the full truth has not been told. I am convinced that the Y. M. C. A. conducts its gymnasiums, libraries and reading rooms largely for the purpose of exerting a direct religious influence upon its associate members. And while I am not unwilling to exonerate Mr. McCloskey and Mr. Farrell from any wilful fault, I fancy that I can see in their state of mind, as portrayed in their letters, a partial success of the Y. M. C. A.'s plan of campaign.

An exponent of the Y. M. C. A., Mr. Herbert N. Casson, who speaks "as one having authority," published an article some years ago which lays bare the root of the evil. The article appeared in *Munsey's Magazine* for September, 1905. After intimating that the Y. M. C. A., as looked at from different viewpoints, may be regarded as a real estate corporation, a gymnasium, a university, a church, a hotel or a recreation club, he discusses each phase of its work separately, and says:

A fourth twist, and it is transformed into a church for men only. "Why don't men go to church?" is the plaint of many a preacher. In many cases the answer is, "Because they go to the services of the Young Men's Christian Association." Here we find a Bible class of thirty-eight thousand, and an annual attendance at religious meetings of more than three millions. If the men will not come to it, it goes to the men. It holds short dinner-hour meetings for workmen in the quarries of Vermont, in the lumber-camps and cotton-mills of the South, and in the mines and steel plants of Pennsylvania. Not long ago, in a blaze of missionary enthusiasm, it took forty of its young men and sent them as advance agents into ten foreign countries.

It would not be correct to say that it has no creed. It is definitely Protestant. There is nothing uncertain about its religious purpose. But it says, "The way to influence a young man's opinion is by becoming his friend." And so it opens its doors wide to Protestant and Catholic, Jew and Gentile, believer and unbeliever. Whether a young man's beliefs are shaped in the Young Men's Christian Association mold or not, he is welcome. To use the well-known phrase of Herbert Spencer's, "If it can effect the change it aims at—well; if not—well also, though not so well."

Here is an open avowal that the Y. M. C. A. has donned the sheep's clothing of broad-minded philanthropy for the express purpose of making proselytes to Protestantism. They become the friend of the young man by catering to his need for gymnastic exercise; they wish to influence his opinions, to shape his beliefs in their mold; they hope to effect the change at which they aim. They are wise in their generation, and the basis of their hope is the substance of our danger. If a young man is strong enough to resist their influence and to preserve his faith—"well also, though not so well." At least he is no longer antagonistic to the Y. M. C. A., and he serves as a decoy to lure his weaker brethren into the trap set for them.

As some of your correspondents have pointed out, the remedy seems to lie in the establishment of Catholic gymnasiums and reading rooms. Statistics given by the editor of the *Queen's Work* go to show that as much as one-fifth, perhaps one-fourth, of the Y. M. C. A. membership is made up of Catholics. Here is the nucleus of a splendid Catholic organization. If these young

men would unite in their own defence, they could make a strong appeal to Catholic men of means, and their appeal would not be disregarded. Let us thank Mr. McCloskey and Mr. Farrell for directing our attention to this need, and let us ask them to take the initiative in leading back a large portion of our flock to safer pastures.

Detroit.

JAMES MONAGHAN, S.J.

To the Editor of AMERICA:

The lengthy letter signed by the gentleman of Baltimore is most interesting. He is unmerciful in his impeachment of the gentlemen who dare assert that "any affiliation with the Y. M. C. A. is prohibited to Catholics by the natural and divine positive law." He then proceeds to delineate at great length the real *ens* known as the Y. M. C. A., which he characterizes as a true Cerberus. He seems to defeat his own purpose, for any one who knows the real character, as described by him, and still has part with the "monster," would not be so much in danger of losing his Faith as in the greater danger of having already lost it. "He who is not with me is against me" seems to apply here.

It is not my purpose to prove that the natural and divine positive law enters into the question of the debate, as to whether or not a Catholic should affiliate himself with the Y. M. C. A., yet, working on the hypothesis furnished by his characterization of that organization, I should feel pretty safe in declaring it did, most emphatically. If not, then, to what purpose did St. Paul write: "Bear not the yoke with unbelievers, for what participation hath justice with injustice?" "For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the Cross of Christ. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." He might also read the second epistle of St. John (vs. 8-11), and if he can reconcile his pronouncement against the Messrs. Hume, Jones and Ryan with his delineation of this "living, monstrous organism," then he proves himself, as he did in his first letter, a better sophist than casuist.

Montpelier.

ROBERT HUGH.

Governor Opposes Capital Punishment

To the Editor of AMERICA:

The Governor of one of our States has recently declared himself opposed to capital punishment. As the State in which the Governor holds office has, up to the present, used capital punishment, he doubtless felt himself in duty bound to speak out his mind. Accordingly, in his message to the State Legislature during the present session, he endeavored to prove by statistics that capital punishment has not served a deterrent to murder and hence should be abolished. The statistics, however, are, as one paper puts it, "neither conclusive nor satisfying." But worse than this, the Governor has been unfortunate in the figures and comparisons he has chosen. For instance, he tells us that, "in this State of ours 651 homicides were committed in 1910, after nearly a century's enforcement of this law; while in a neighboring State, where capital punishment has been abolished, the percentage of homicides has not been much over fifty per cent. per capita of those committed in our State." Now, in the first place even though the law had been enforced (and we shall presently show that such has not been the case), the comparison between the two States is not a fair one, for the following reason: in the Governor's State the population of one city falls little short of the entire population of the neighboring State, and criminologists tell us that cities where men are constantly rubbing elbows with their fellows

are special haunts of wickedness and crime. Indeed, it stands to reason there can be no satisfactory standard of comparison in the percentage of crimes committed between a population spread out over a large area and another of equal numbers confined to the congested limits of a city.

The Governor says he has gathered his statistics "after nearly a century's enforcement of this law" (i. e., capital punishment); and, in another place, that "such punishment has been *duly enforced*" in his own State. But the fact of the matter is that capital punishment has not been duly enforced either in the Governor's State in particular or in the United States as a whole. It is precisely because it has not been duly enforced that homicide in our country has grown to such appalling proportions. According to statistics furnished by the *Chicago Tribune*, one out of every seventeen murderers was put to death in the United States thirty years ago, whereas one out of every seventy-six was put to death ten years ago. The number of murderers during that same period, from 1885 to 1906, has steadily increased from 1,808 to 9,350. In Germany things are different. For instance, in 1906, when we had 9,350 murderers, Germany, with a population about two-thirds as large as our own, had 567. In Germany the convictions average over ninety-five per cent.; in our country, under two per cent. Again, in Canada, where the Government executes about nine out of every ten, the proportionate number of murders is many times less than our own. Baron Garofolo, who is, as Dr. Walsh has already said, a recognized authority, tells us in his book entitled "Criminology" that, "in country after country, where the death penalty has been eliminated or become rare because of abuse of the pardon and reprieve, the number of murders has constantly increased." So much for the "due enforcement" of the capital law in the country as a whole. Now a word on the law's "enforcement" in the Governor's State. "In this State of ours, 651 homicides were committed in 1910." We have no statistics at hand to show how many executions there were in that State that year. But we have statistics for three other years before and after that time. They are as follows: In 1908, one paid for his crime with his life; again in 1911, only one; in 1913, none at all. Every allowance being made for error in the light of these statistics, we shall not be thought unreasonable if we declare our unwillingness to accept the statement that the law of capital punishment has been duly enforced in the Governor's State.

We could have wished that the Governor had confined his attention to statistics in his message to the Legislature. Had he done so, he would have saved himself several assertions which are ethically incorrect. He would not, for example, have said that the carrying out of the law of capital punishment is brutal. Here are his own words: "The cold-blooded enforcement of this awful penalty under the form of law is brutal." It is difficult to understand how any one can declare lawful capital punishment brutal. To be brutal is to debase man's rational nature to the level of the dumb animal, the brute. But there is no brutality if the State, after satisfying itself as to the guilt of the suspect through a jury of twelve of his peers, declares his life forfeited, for reason tells us that the State has a right to use just means to secure the protection of its subjects. Perhaps the Governor will not admit that capital punishment is a just means of protecting its subjects. We quote his own words: "Taking human life is only justifiable in self-defence." The natural law, however, teaches that there are two other cases in which homicide is justifiable, namely, just war and capital punishment. Ethicists tell us that homicide is not intrinsically evil, and the Governor has virtually acknowledged this by granting that homicide is justifiable in self-defence. It is no less justifiable in the case of capital punishment,

because it is a necessary means for attaining the end of the State.

We quote from the message once more: "Thou shalt not kill" is the law of Christianity, and should be the law of twentieth century humanity." Be it so. But then, let Christianity and not twentieth century abolitionists be the interpreter of this law. How Christianity has interpreted it is clear from the usage of Christian nations and the teaching of Christianity itself.

St. Louis.

JOHN J. KEEFE.

"C. C." Answered

To the Editor of AMERICA:

The inquiry of "C. C." in AMERICA (March 6, 1915) calls attention to the "Life of St. Catherine of Genoa" in English, with a preface by the late Father Hecker, in which he praised the translator without giving her name, though at that time, in 1873, she had already gone to her reward. The translation was made by Mrs. George Ripley. Like her distinguished husband, she was prominent among the Transcendentalists of Boston and one of the chief promoters of the Brook Farm Movement. After becoming a Catholic she lived many years in New York City, where she had the opportunity to consult Father Hecker frequently in regard to spiritual matters.

Her life after conversion was altogether heroic, both in good works for the poor and the sick and in patient suffering. So far as can be ascertained, her husband was well disposed toward the Catholic Church at the time of his death in 1880. He held a leading place as a critic and a scholar in New York, where he was chosen by the Appleton Company as joint editor with Charles A. Dana of the "New American Encyclopedia."

New York City.

THOMAS McMILLAN, C.S.P.

Absurdities About Mexico

To the Editor of AMERICA:

Another object lesson emphasizing the absurdity of discussing a matter about which one knows nothing is offered by Mr. Lincoln Steffens' article, "The Sunny Side of Mexico," in the May number of the *Metropolitan*. Mr. Steffens' entire stock in trade appears to be a lavish use of glittering generalities, of accusations unsupported by any proof whatever, and of imaginary conversations with fictitious characters. His ignorance of Mexico is on a par with that of the artist, Mr. John Sloan, whose pictures of Mexican scenes proclaim at once that Mr. Sloan has never been near that country. To people who really know our southern neighbor, some of Mr. Steffens' remarks will be a distinct revelation. Here are some of his assertions and the answer thereto:

(1) One day's light labor a week, or an hour or two a day brings forth all the fruit, fish and flowers, all the food, shelter and clothing, they have to have.

No one with even a rudimentary knowledge of Mexico would be guilty of so preposterous an exaggeration. There are a few strips of land along the coast in Mexico where Mr. Steffens' remarks hold approximately true, but one glimpse of the barren deserts of the north, of the bleak mountain sides of many of the central States, or of the alkaline flats and marshes of the Valley of Mexico will dispel at once the idea that a living can be wrung from the soil with greater ease in Mexico than elsewhere.

(2) The rest of the time they [the Mexicans] may loaf and play, make love, or war, or a useful tool beautiful, and they are willing and they are able to do such things happily.

All this as the result of the profound observation conducted from under the Portales at Vera Cruz during a period of perhaps two weeks. How much "happiness" has Mexico known during any part of her history? Has Mr. Steffens studied the annals of that unfortunate land? If so, he should know that the Spaniards on their arrival found the various tribes slaughtering one another and indulging in human sacrifices and cannibalism; that the Spaniards wrought much evil, together with the good they did, and that, when Spain relinquished her sovereignty, Mexico relapsed into utter anarchy; that revolution succeeded revolution for over fifty years; that occasionally there were no fewer than three individuals simultaneously claiming the presidency, and that an end to these conditions was brought about by the "despotism" of Porfirio Diaz, who gave the country thirty years of peace.

(3) Mr. Steffens says: "There are foreigners there; they see the fruit of the tree and the ore in the ground. . . . Hence the Mexican war," and then proceeds to tell that "Diaz sold lands, mines and natural resources generally to foreigners." He might have added that many of the properties acquired by foreigners were bought from private owners, and that, if Government land were sold under the Diaz Administration, at least the Mexican treasury was full, and her foreign credit stood high; that when Diaz retired, in 1911, the national treasury contained sixty-odd million pesos, which quickly disappeared before the onslaught of the Madero faction. Our observer also notes the fact that women and children accompany the army. "It was the people at war; at a people's war." Evidently Mr. Steffens does not know that this has been the custom in Mexico from time immemorial, and that women and children followed the armies of Diaz and of Huerta, just as they follow the forces of the present leaders.

(4) Mr. Steffens refers to Mexico City as the "foreign capital" of Mexico. It has been the national capital and recognized as such, ever since the country has had a national existence, so that we are left to guess just what is meant by that profound remark.

(5) "Carranza has been 'seen.'" The "interests" that corrupted the Mexico of Diaz financed the murder of Madero and the revolutions against the revolution, these are dead against him." Vague statements, which may mean anything or nothing. Is it at all surprising that, in a country where all political differences are settled by force, the political opponents of Madero should have employed against him the same tactics he used against Diaz?

(6) "But," we learn, "Carranza was aroused to rage by the atrocities of Diaz. He joined Madero. And he saw Madero victorious, 'fooled' and finally killed." And, incidentally, during the "tragic ten days" in Mexico City, when Madero was still alive and in a position to profit by assistance, one of the many persons who did nothing to help him was Venustiano Carranza.

(7) Carranza's program is magnificently simple: "We will fight on and on for all that we want; all. It's a people that's fighting." It is safe to say that not more than two hundred thousand men, at the outside, are to-day under arms in Mexico, or a trifle more than one per cent. of the population of the republic. This does not look much like a "people's war" or a "people that is fighting."

(8) Finally, Mr. Steffens tells us, Carranza and the men about him are trying to prevent in Mexico the social evils the United States and the rest of the world are trying so gingerly, so vainly, to cure. "Being young and primitive," says Carranza, "we have not yet built up the terrible industrial system under which you have woman-labor and child-labor and hard labor for most people; riches and luxury for

the few; prostitution, disease and crime." Words fail me. I can not conceive that any one, even a man so utterly devoid of humor as Carranza, should issue a statement to the effect that in Mexico there is no woman-labor, nor child-labor, nor hard labor for most of the people. No "luxuries for the few," indeed! For the last four years the American public has been assured that it was to abolish class-privilege that the revolution was being waged, and now Carranza tells us that this evil does not exist in Mexico! No prostitution! Ye gods and little fishes! Did Carranza say this of Mexico, and did Mr. Steffens believe it? "No diseases," of a country ravaged by smallpox, tifo, and venereal disorders! No crime! no, certainly not. No one ever heard of rape, murder or pillage in Mexico, least of all in territory occupied by Carranza's troops.

"We think we can avoid that system." Unfortunately, the world is skeptical, and it is to be feared that before Mr. Carranza can put into operation his Utopian schemes, which, to use his own words, "will provide less thrift and more joyousness, less misery and more, much more, general leisure and culture and happiness (than exist in the United States)" the heavy hand of justice will rudely awaken him from his pleasant dreams. Such is the sober judgment of a former resident in Mexico.

New York.

A. K.

A Governor Who Believes in Fair Play

To the Editor of AMERICA:

In your able editorial, "Black and White," in the issue of April 3, you referred to the efforts made in various States to pass the convent inspection bill, and incidentally you mentioned that a committee appointed by Governor Ferguson, of Texas, to report on such a bill respectfully recommended that it be not passed, giving among other reasons, "that this particular bill is a veiled and unprovoked effort, whether wittingly or unwittingly, to encourage a vicious and unwarranted anti-Catholic sentiment in the American State." And the most pleasing feature of this agitation is that the pernicious bill died in the committee-room. That speaks volumes for Texas, where Catholics are in the minority. Having lived in Texas for thirty years, this makes me feel proud. The average Texan is not only fair-minded but our Legislature is likewise, for the above committee was largely composed of non-Catholics.

However, we have one man in our Lone Star State whose thought and actions are preeminently characterized by fairness and impartiality toward the Catholics, although not one himself, and that is our esteemed Governor, James E. Ferguson. During the campaign of last summer Mr. Ferguson was assailed, even by non-Catholic preachers, on the stump, in the pulpit and otherwise, all because he was a friend of Father Heckman, the priest of Temple, Texas, the home city of the Governor. It was learned during this heated campaign that Governor Ferguson had aided, in a financial manner, the priest's work, teaching a free night-school for the so-called "bad" boys, the boys on the street, and had also given aid to his church work. In a veiled manner it was even asserted that Mr. Ferguson was a Catholic.

Listen to his manly and brave words, that were thunderingly uttered in his many campaign speeches:

"They say I am a Catholic. Suppose I were one, would I not have the right, according to the Constitution of the United States, to run for Governor? But I am not a Catholic. Then they say I am friendly to the priest in Temple, and have helped him in his great work. To this I say unhesitatingly: yes, and I am proud of it; for I would sooner

have the friendship of Father Heckman than be President of the United States."

Mr. Ferguson, when first announced as a candidate for Governor, was very little known throughout the State, the politicians were lined up against him, the leading papers were for the other candidate, who was widely known, but in spite of all this, for his fearless and fair-minded policies he was elected by over 40,000 majority.

Our hat is off to the average Texas voter, its Legislature and, above all, to the Governor who believes in fair play.

Galveston.

A TEXAN.

Grace, not Information

To the Editor of AMERICA:

Not so very long ago, the writer was moved to give a copy of the "Life and Letters of Henry Van Rensselaer, Priest of the Society of Jesus," to a man who believes himself to be a "devout Catholic" of the Anglican persuasion. As the consequences involve some vital points on subjects of general misunderstanding, they are here given. The usual acknowledgment by courtesy contained these words: "But how could you be induced to give away a book which you so much value? In the hope of making a convert of me, I suppose? You must have given me up long ago, as a bad job." Now there flashed into the writer's mind at these words, one of Mgr. Benson's very strong epigrams, and the following reply was given to the "bad job":

It is not at all surprising that the attitude of Catholics in this matter is so universally misunderstood outside of the Church. I wish, therefore, to explain it to you. No well-instructed Catholic ever tries to "make converts" in the sense you mean. Proselytizing is the uglier name for it. St. Paul himself did not do that. What he did was to preach the Gospel, leaving the Holy Ghost to make the converts. Paul might indeed plant, then as now, and others might water, but God alone giveth the increase. Now, as in the first days of the Church every Catholic is bound to spread the light of Catholic truth wherever the darkness of error prevails. When the Apostles saw their Lord and Master reviled and falsely accused; when even one of the Household shamefully betrayed His cause and that of the infant Church—to a man, they rallied around Him and spent themselves in His glorification. Thus inflamed they were also, to a man, crucified, boiled in oil, given to beasts and torn asunder in the unflagging performance of this duty.

A readiness for such improbable extremes is the obligation of every loyal, not to say "devout," Catholic to-day. In occasionally giving a Protestant a book containing Catholic truth, we merely imitate the first apostolic work. Ours is a war of defence more than of aggression. With Our Lord and His Church bound, stripped, and held naked before scoffing natives and governments, we must seek to wipe the bloody sweat from His Holy Face, as did St. Veronica with the napkin of love for Him besought in the Gospel.

Robert Hugh Benson was once asked why he did not try to make converts of some of his old Anglican friends. His reply, above mentioned, was this: "Because they do not need information; what they need is grace—which God alone can bestow." You, my friend, are also well supplied with information of a sort, though, if you will pardon me, not yet the right sort. With a very deliberate discourtesy, which a well-born man like yourself would never permit on another subject, you frequently speak to me of "Romanists" and the "corruptions" of my holy faith. Now you know perfectly well when you use these expressions that, like yourself, I was born in the United States, and not in Rome: that I am not, therefore, a Roman, nor even a "Romanist," which is a word of Protestant invention. When you and your friends tell me, either directly or by implication, that

"nearly all converts undergo a moral and intellectual deterioration" by reason of that grace, I send you a life-story like that of Father Van Rensselaer, Mgr. Benson, Paul Bourget, Newman, as a drop out of the bucket of inexhaustible names. I am not trying to "make a convert" of you, who are as you admit a rather bad job, if one regarded such things from the human standpoint. St. Augustine was a bad job, and even St. Paul, yet grace, not information, converted them. No human being ever made a convert, although human beings are of necessity instruments of grace. Therefore, I politely request you and all non-Catholic friends of your state of mind to accept or reject a gift purely as a matter of free-will, as the world did when Our Lord first came to proclaim His truth and His justice. I am solemnly bound by my conscience, not by "Roman tyranny," to spread religious truth whenever social decorum allows it; by example, by correction of falsehood, by joyous and zealous defence of the Holy Maligned One. Such is the "proselytizing" fervor of any instructed Catholic. I use the word instructed, not educated, because an instructed Catholic does not always imply an educated person in the world's sense. Jeanne d'Arc was an instructed Catholic. She was not an educated person. Grace, and not information, directed her.

Chester Springs, Pa.

E. S. CHESTER.

How One Found the Church

To the Editor of AMERICA:

H. F. D., whose inquiry appeared in your issue of January 2, may be interested in knowing that it was a mistranslation in the Protestant Bible that started me "on the road to Rome."

Years ago, I translated the New Testament from the Greek. In translating the passage about the marriage in Cana, I was greatly surprised to find that, in the Greek, Christ said to His mother, "Woman, what is that to thee and to me?" In the Protestant version, the passage reads, "Woman, what have I to do with thee?"—a question that had always made me shudder, for it was not only un-Christlike, but unfilial.

Many years passed by before I learned, through a discussion with my doctor, who is a devout Catholic, that the Catholic Bible had the translation as I had rendered it. The thought came to me then, that, if the Catholics had the right translation, they might be right in other ways as well.

After following a tortuous path for a few years I, at last, realized that if ever I was to fulfil the end for which the Great Sacrifice was made, I must enter the Church that Our Lord instituted. So to-day, I am very thankful that I found that error in the Protestant translation, and I thank Him every day for making me a Christian and a Catholic.

Milwaukee.

M. L. B.

Free Lectures on Catholic Subjects

To the Editor of AMERICA:

The following plan, which I have been discussing with some zealous Catholics of this city, may prove to be of interest to your readers, and even helpful in solving the knotty problem of how we shall successfully offset and undo the evil that has been done and is still being done by the *Menace* and kindred publications. The Knights of Columbus are showing most commendable and practical zeal at no little expense to themselves in combating this great evil. This is evident from the fact that they have set aside \$50,000 to cover the expenses of hunting down and exposing calumnies against the Church. Since they are so willing to do their share in this fight against bigotry and prejudice, why could not the Church put at their disposal a number of lecturers, both churchmen and laymen, who would deliver lectures under the auspices of the Knights on controverted points of Catholic doctrine and Church history? These

lectures could be given in large halls or theaters. They should be free, at least for non-Catholics, and the Knights would see to it that as many as possible of their non-Catholic friends and acquaintances were present. Needless to say, many who could never be persuaded to hear a sermon or lecture in a Catholic church would gladly attend a free lecture in a public hall or theater. If this plan were carried out in all our cities and towns throughout the country it would remove prejudice in a way nothing else can remove or destroy it. I think this is evident to any thinking man. Of course the distribution of Catholic Truth Society publications, the "Faith of our Fathers" and similar literature would go hand in hand with the above plan as a natural adjunct and auxiliary.

The objection may be raised that this project is not feasible owing to the lack of a sufficient number of capable lecturers. The objection is groundless. There are many priests throughout the land who are good speakers and who could readily prepare two or three lectures to be delivered in all the cities and towns in their vicinity. Our numerous, eloquent missionary priests have just the experience necessary for lectures of this kind. Then there are our distinguished Catholic laymen, to mention off hand only three, Dr. James J. Walsh, the Hon. Bourke Cockran and Professor J. C. Monaghan, whose words, perhaps, would weigh more with many non-Catholics than those of a member of the clergy. And last, but best of all, on "state occasions," so to speak, our distinguished orators of the hierarchy could be relied on to lead the way in this work of spreading the light of truth which alone can scatter the darkness of ignorance and prejudice. What is said here regarding the K. of C. is of course also applicable, with due modifications, to other Catholic societies, like the A. O. H., Central Verein, Catholic Foresters. In fact circumstances may be such in many places as to make it necessary for two or more of these societies to share among them the responsibility of the undertaking. Finally, if the above plan were carried out, not only would the end proposed be in great measure attained, but what may be of even greater importance, a well-informed Catholic laity would be ready on all occasions to give a reason for the Faith that is in them and an invincible defence of the same.

St. Louis, Mo.

F. L.

Circulating Catholic Publications

To the Editor of AMERICA:

I am one of ten thousand or more parishioners of a city parish served by a religious congregation and working to erect a million-dollar church building. The parishioners are workmen and their families. Great as is the opportunity to sell popular-priced Catholic literature to instruct and fortify the parishioners, not a piece of Catholic literature is ever on sale in or about the church buildings, and this—alas for Catholic organization—in spite of the fact that this same religious congregation, at its headquarters in another Eastern city, is engaged in the praiseworthy work of printing and attempting to circulate a good series of Catholic pamphlet publications. The parishioners, as they leave the church on Sundays, may be seen buying the yellow secular newspapers in which they will read unfair and garbled presentations of news relating to the Catholic Church, cabled across the Atlantic by the anti-Christian and Jew-owned news agencies of Europe. Within sight of this parish is a small colony of Finns, socialists to a man—and woman. Although poor without exception, their power of organization is such as should put Catholics to shame. Out of the small savings of their men, married and single, and of their single women, practically all of whom are domestic servants, they have built a thirty-thousand-dollar socialist hall containing a large and fully equipped theater, meeting rooms, and a cooperative restaurant. On week nights socialist meetings are held, also gymnasium classes, and on Sundays there

is a socialist Sunday school in which children are taught to scoff at Jesus Christ and every form of religion. Every Sunday evening there is staged some socialist play, usually replete with attacks on religion and existing society. To enter the door of the building is to be solicited to buy socialist literature, a large supply of which is always on display. These people know the power of literature for organization purposes. Proof of this is furnished by the fact (it is one that should interest those of us who dream of a Catholic daily) that their subscriptions make possible the continued success of a socialist *daily*, printed in Finnish in an Eastern city some three hundred miles distant, and with a total circulation of *less than ten thousand*. Why not learn from the enemy? Did we exercise like energy in the ten thousand Catholic churches, schools, halls, society rooms, etc., of the United States, the difficulties of our publishers and writers were solved long ago.

Brooklyn, N. Y.

JEROME D. GILLEN.

Vestments and Ecclesiastical Art

To the Editor of AMERICA:

It is good to see the comments in AMERICA on Gothic vestments. Matters of ecclesiastical art have been left entirely too much in the hands of commercial producers. We welcome the day when Gothic vestments will be more generally used, because they will bring in their train other sister arts in the service of the Church, and this movement may ultimately restore the mother art, architecture, to its former prestige. A priest of our diocese has none other than Gothic vestments. The members of his altar society have recently finished a chasuble, forming part of a complete set of vestments which were designed by an architect along the lines recommended by Madame Stummel, an authority on this subject. The vestments are made entirely by hand by members of the altar gild, the orphreys and borders being worked in silk embroidery. The interest thus aroused has a triple benefit. It encourages creative work, stimulates an interest in art and produces work worthy of the Lord. I have often wondered why altar societies confine their labors to keeping the altars clean and providing them with flowers. In the good old days, the designing and making of vestments was the chief occupation of such a society. The revival of the arts and crafts, now going on outside the Church, is a standing reproach to our indifference in allowing the gild idea of artistic service to go into hands which are far removed from the original source and inspiration.

Pittsburgh.

JOHN T. COMES.

Prohibition

To the Editor of AMERICA:

If your letters on Prohibition are not closed, may I add, from Father Bridgett's book, "The Discipline of Drink," these words of the Cardinal Archbishop of Westminster (Manning):

Now, my dear friends, listen: I will go to my grave without tasting intoxicating liquors; but I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness—that man is a heretic condemned by the Catholic Church. With that man I will never work. Now, I desire to promote total abstinence in every way that I can; I will encourage all societies of total abstinens. But the moment I see men not charitable, attempting to trample down those who do not belong to the total abstinens—from that moment I do not work with those men.

Sudbury, Ont.

HUGH J. MCNENLY.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MAY 15, 1915

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The Daily Paper

THE controversy on the daily paper is now over. As usual in such cases, there were many opinions, variously expressed. It is certain, however, that the majority of the disputants were discontented with present conditions. The corrective is another matter. Some clamored for a distinctively Catholic daily; others for a clean paper fair to all; still others for a press bureau which would supply reliable news and refute calumnies. Here are the favorite remedies. Which will be chosen? All three are possible: two are comparatively easy. It is easy for Catholics of our great cities to choose the cleanest and fairest of the daily papers and throw their support to them, using all legitimate influence to make them cleaner and fairer. This is a partial solution of a vexed problem which, to our discredit, remains not only unsolved, but even untouched. It is easy, too, to found a press bureau; proper management would not be difficult, nor expenses great. Some brains, a great deal of interest and much good-will are requisite. There are brains in plenty; there is little interest and less good-will. This is a strange phenomenon, too. Our people are virtuous; they are generous and quick to respond to appeals. They have made astounding sacrifices to build and support churches and schools; they are helping missionary societies at home and abroad; they are doing little or nothing for the Catholic press.

There is a reason for this neglect: on second thought, it does not appear so strange after all. The people do not understand the importance of the Catholic paper; its value has never been brought home to them; our press holds no place in their lives; they care nothing for it because they know nothing about it. Here is the reason of our present deplorable condition, the reason why the great, vigorous American Church, 16,000,000 strong, second to none in holiness, is left without such important instruments

for good as daily papers in the English language. The very confession of our deficiency is a humiliation; the deficiency itself is a monstrous shame.

Those who are pleading this cause are "voices crying in the wilderness," but they will not always be such. Below the horizon clouds are gathering; some day they will rise high and burst; the storm will be on. Our churches and our schools, especially the latter, will be in its path. Catholics will be given the consolation of picking up the pieces. History repeats itself.

Somewhere there rests the great responsibility of arousing the people to the necessity of a strong Catholic press which knows no fear except of God alone. In this is safety for the present and hope for the future.

A little interest will cause Catholics to influence some papers in every city to become cleaner and fairer; a little more interest will give rise to a Catholic press bureau; more interest still, and there will be Catholic daily papers, in the English language, in a few of our greatest cities. The first two are good: the last is best of all. Interest alone is lacking.

Poland's Great Sorrow

THE history of Poland for almost one hundred and fifty years is written in the tears of her people. Partition after partition has followed in ruthless succession, with the consequence that one of the noblest peoples of Europe, in spite of preeminent gifts of mind and heart, has been repressed and persecuted and kept almost in the position of serfs. And yet the Poles have not been crushed. On the eve of the present war, Polish names ranked high in science, in literature and in art, while the steadfastness of their adherence to the Catholic faith was acknowledged wherever Poland was known. If this has been the case, the reason may be traced largely to the character of the Polish women. Their love of country, their devotion to the home, their passion for high ideals, have kept alive both the fire of patriotism and the lamp of purity.

The lot of Poland, always hard, has been made even harder by the war. Innocent and without responsibility for its outbreak, Poland, by the very fact of its geographical situation, has had to bear an altogether disproportionate share in its effects. Over other countries the scourge of war has passed but once, but over Poland it has swung back and forth like a pendulum, and every time it has left in its wake new desolation and suffering. On the women, however, has its cruel hand been heaviest. The men are in the armies; they have at least a blanket to cover them, rations to eat, and their virtue is not exposed. Not so with the Polish women.

The lot of the daughters of Poland is especially piteous. Heroism comes as a grace of state to wives and mothers. But what of the young girls, who are without homes, without food, and without a roof over their head? Who is to save them? The Central International Cath-

olic Association for the Protection of Young Girls (16, rue St. Pierre, Fribourg, Switzerland) is trying to protect them, but it finds itself without the necessary funds to do efficient work. And yet it sees a very great danger threatening both the health and morals of these innocent victims, unless contributions of money put it into its power to cope with present conditions. Oh, for a generous giver to snatch back souls that are being forced to the brink of hell!

Motherhood

ON earth there are many things sacred: motherhood is among them. In it marriage finds its chiefest justification and a vindication, too, because motherhood places the state of matrimony on a plane where woman is glorified and noble emotions replace sordid passions, causing men to bow in reverence before the mother and the clinging infant which she has brought forth for God and the State. A noble group it is, the mother and her children, God-given and God-blessed, the support at once of civilization and the body politic. There is no place for flippancy in a mother's regard; in her presence thought, word and action should be as lofty as man can make them. She is holy unto God, holy unto the State, holy unto her family, and the spirit of reverence should be poured out round about her, even as sweet-scented oil and precious wine. What, then, is to be thought of those "advanced" women who, this week, have been clamoring, now on the highway, now on the housetop, speaking of mothers in a brutal fashion, unworthy of the shambles, as "breeders"! One thing only: they were born some centuries too late: at least their sentiments would seem to indicate that they would make fit leaders of a bygone people whose god was not our God, but rather a thing of earth too vile for mention.

"Euntes Ibant et Flebant"

WHEN the Greeks of Xenophon, fatigued after long months of weary marching, saw afar off the thin blue line which they knew was the sea, they broke ranks and, casting discipline aside, cried out with joy, "*Thalassa, thalassa!* The sea, the sea!" But the *anabasis* of Sing Sing was no such thing of joy, even though the waters of the Hudson sparkled right up to its walls. None of its compulsory inhabitants were minded to say with Goldsmith, "Sweet Auburn! loveliest village of the plain"; yet to Auburn sixty-three of them had to go to lessen the congestion in Sing Sing, for one gaol differeth from another in reputation, and "going, they went and wept." The thing that caused them the greatest pang of regret was the thought that they would lose their Sunday baseball.

Warden Osborne's views on capital punishment and some details of prison reform are unsound, to say the least, but that does not lessen the praiseworthiness of his plan

to make imprisonment effect a reformation and not a degradation. The reason why most persons are in prison is that, in some way or other, they have not "played fair"; and, apart from the moral truths of religion and ethics, there is no greater factor in instilling the idea of fair play than sport. And so, one of the best lessons in give and take, in honest and manly striving for excellency, that Mr. Osborne could impose upon the prisoners under his care was a legitimate interest in sport.

The credit of this discovery is not, of course, due to Mr. Osborne. The English Government discovered it a number of centuries ago, when the Catholic religion was proscribed and Protestantism brought in with itself a spirit of dourness and disaffection. By orders of the Council the authorities of each parish were to see that the young men engaged in archery and other manly sports. The day and the hour being at the choice of the Council, they chose Sunday, and the time after divine service as the hour for the young men to engage in sports on the village greens, hoping to bring back somewhat of the joy of life which had apparently flickered out with the Faith.

But English Puritanism would have none of the Sunday sports and, after the same manner, the Puritans of Ossining will have none of the Sunday baseball for prisoners, and their protest against Sunday games for the prisoners has received the blessing of the Baptist minister. The Sunday recreations of the average citizen are commonly reckoned to be his own affair, though not infrequently they bring him into conflict with the law. But the law has tried many ways of reforming the outcasts of society which have been attended by a success more or less indifferent; and it is not beyond the bounds of probability that, having had recourse to the natural means of Sunday baseball, it may be led to the spiritual means of the fear of God—which is sound Pauline theology and practical common sense. The crusaders allege that crowds of girls, who flirt with the inmates, watch the games outside the prison walls. Here is the opportunity for the Ossining Village Board to take in hand their regular parishioners before tackling mere transients; for charity, so we are told, begins at home.

Bearing Witness

THE last recorded words of Our Lord were those addressed to His followers just before He ascended into heaven: "You shall receive the power of the Holy Ghost coming upon you and you shall be witnesses unto me . . . to the uttermost parts of the earth." The promise was kept. Ten days later the Paraclete descended on the Apostles and they began to speak in divers tongues of the wonderful works of God, thus becoming Christ's "witnesses." The testimony the Apostles thus began to give, Catholics have to this day continued to offer even in "the uttermost parts of the earth." But

what does being a "witness" mean? To be a witness of Christ is to be a warrior of Christ. "Martyr" is derived from the Greek word for witness and all the world knows how the martyrs bore testimony to their faith.

A good witness too, is one who knows the truth thoroughly and tells it exactly. Fear or favor can not keep him from testifying to the truth as he sees it. As Christ wishes all His followers to be fearless and veracious witnesses of their faith in Him He instituted a Sacrament that would make them so. That Sacrament is Confirmation, the prime object of which is to keep the Church's sons and daughters good witnesses of Christ. Among us the Catholic is assumed to become "of age" on his Confirmation day. After receiving that Sacrament he is expected to use his soul's powers for the benefit of others. A child no longer, he is reckoned a citizen of God's kingdom, and a soldier of Christ's army, so he must do his share in furthering the interests of his country, and in defending the rights of his King. These duties those confirmed discharge efficiently by always making in word and deed a courageous profession of their faith: by fearlessly witnessing Christ.

"If age but could, if youth but knew," is the plaint of the poets. In the things of the soul, both young and old, labor under the double disability of ignorance and weakness. It is only when the intellect is illumined with light from heaven, and the will is fortified by power from God, that the soul has a "right judgment" and can put into practice with joy and consolation the guidance that is given. If the children of the Church would awake to action the counsel and fortitude they received in Confirmation we should doubtless have fewer Catholics nowadays who are ignorant of their religion, and whose lives give the lie to the faith they profess. Then, perhaps, our age would behold a renewal of the wonders that made the Church's early days so glorious and throngs of unbelievers would enter her fold.

Comparisons Are —

IT was at a concert. His woman companions enjoyed the singing and were eager to say so, but he swamped their praises before they were fairly launched. His air was severely professional; his nonchalance was slightly accentuated; his judgments had a ring of hopeless finality. "The singing was good," he admitted, and felt himself aglow with his large generosity in bestowing the faint praise of the positive "good," yet, checked by the consciousness of superior experience, he hastened to add: "But I have heard better." You have all made the acquaintance of such a bird of ill-omen croaking hoarsely as you left the play, "I have seen better." Your favorite book or friend or place is accepted by him with an air of tolerance. "Yes, yes! But I have known better."

If he were really a connoisseur, you would not mind so much, but as he is a mere amateur or rather one who is just one week ahead of you in his information, or one

night ahead of you in seeing the play, you submit with ill grace to the superiority which he has conferred upon himself, not by ability, but by agility. Your true critic will not strive to impress you by his conceit. He will have a high ideal, but he will make of it for others an incentive rather than a deterrent. He will not force the scalars to slide despairingly to the bottom because they have not reached his lofty heights. At his altitude the true connoisseur sees so many higher ridges rising before him, that he welcomes with cheering encouragement those who are perched upon lower peaks than himself. He is not so prompt to triumph and cry: "I have seen better," when he is humbled by the vision of a bewildering succession of towering eminences still unscaled.

But to come back to the self-satisfied superiority of your concert friend. He has the narrow conceit of a collector of bric-à-brac. He is delighted to be able to say that he has the only stamp of its kind. "Here is the only ring of this make in existence." "After blowing this bottle, the glass-maker breathed his last." Take a man with such a narrow outlook and send him out to visit his neighbors. He will inevitably take the special smiles and special dishes and special attentions he receives, as continuous performances instead of a particular benefit for himself, and then go home to brandish threateningly that bit of superior information above the heads of his own household. It is bad enough to have the ghost of the "cake mother used to bake," haunting unhappy tables, without importing "better smiles," "better chairs," "better pictures," "better whatnots" like so many specters to haunt and terrify a poor housewife all the rest of her days. Of course, there are limitations and shortcomings everywhere, but they become very malodorous as well as odious, should the critic make comparisons. Yet if every rose has a thorn, why will the critic insist upon pressing his nose upon the point of the thorn instead of smothering it in the fragrant softness of the fair petals? The friends of one of these "seen better" critics tied some ripe, golden pumpkins to an apple tree and asked the critic if he had seen better apples than those; "They would make good crab-apples in Ireland, where I have seen better," replied he, nothing daunted.

It is such comparative critics who like a thing just when they haven't it, who will not see progress where they can not see perfection, who refuse to recognize a man that has stepped from the gutter because he has not at once mounted to a tall pedestal, who admit no good unless it is the best and only, who divide the universe into two classes, their experiences and zeros. They would root up the blade because they do not find that the grain has sprouted up over night and has presented to them a self-cooked, predigested breakfast food all ready for their fastidious tastes. "First the blade, then the ear, then the full grain in the ear," but many a modest blade has been withered to barrenness by the supercilious condescension of those who have seen, known, felt or experienced better blades.

LITERATURE

How to Reach the Medieval Mind

THE following letter was recently written to Ernest MacEdon, an undergraduate of London University, under interesting circumstances: His friend, Hereward Golightly, son of a successful Sheffield cutler, is taking out his degree in history. To his secret delight he has to occupy himself with the Middle Ages, which he finds very different from Sheffield, and with medieval faith, which he finds more exciting than knife-grinding. His history professor insists on all students throwing themselves into scientific sympathy with the people and the ages studied. "History," he says, "is not a matter of reason, any more than men's actions are matters of reason. A good historian must be a man of strong prejudices—for the truth." One day, under stress of this thirst for scientific sympathy with the Middle Ages, Golightly interrupted his outline luncheon at a "beanery" by saying to MacEdon: "Could you give me some hints for getting the Medieval Mind?" The result of this question is the following letter which I wrote to my friend. I withhold the mere personal equation:

Your friend Hereward Golightly is minded to undertake a noble enterprise. Deal nobly by him. Do not expect too much from the son of a successful Sheffield cutler. Very likely the finer parts of the man have been ground away. I send you fifteen ways of reaching the Medieval Mind. I might have given fifty-five; but I chose fifteen in honor of the fifteen Mysteries of the Rosary; and because fifteen is a mystical number, being five times three, that is, a man's whole devotion to the Blessed Trinity. I have set them down as they came to me. No logical order has been thought out; because logic is not life; because in matters of life men hesitate and say, "Where shall I begin?" when they can begin anywhere. To reach the Medieval Mind, try one or more, or all of the following:

1. Study *one* book. Read many. This will give breadth. Hobbes, in a mood of medievalism, said: "I should be as ignorant as other men if I had read as much."

2. Spend a night watching in church. This is more exciting and desperate than to spend a night boating on the river. It gives the mind the noble power of going to sleep, when sleep is the only scientific attitude toward rubbish, written or spoken.

3. Give away all your money. There is no need to sell your best books. Most of them are not fit to be bought. The best books you could read are not yet on your bookshelf.

4. By having nothing of your own, you become possessor of the sun and the stars. Franciscans say, "A monk should carry about nothing but his lyre." As I don't know what this means, I can not tell you. But ask a Franciscan: for it means something fine, and means it furiously.

5. Believe in God. Not otherwise can you become a real rationalist and a thorough-going agnostic. If intelligence did not cause the world, then the world is not an intelligent unity. For if the First Cause of the world is Infinite Intelligence, there are infinite reasons for everything. Moreover, only the infinite can never be wholly known. Now, an agnostic is not a person who knows nothing: otherwise he would be a log, or a wooden head. An agnostic is a conscientious person who knows something, and does not know it all. When he knows it all he ceases to be an agnostic. Believe in an infinite, intelligent First Cause and your rationalism and agnosticism will have infinite play. You can go on reasoning and being ignorant for ever.

6. Walk across Europe five times in six years, as Dominic did. This is "the living picture" method of acquiring the sense of history. Every day read a chapter or two from the Gospels. This will bring you into living contact with the only founders of the historical method.

7. Scourge yourself to blood thrice a night, once for yourself,

once for sinners, of whom you are the chief, once for the souls in purgatory, which you will be sure to believe in when you get there. In hot, tropical weather this will keep you cool. In all periods of great political unrest this will enable you to be detached.

8. Walk to Jerusalem begging your way. You will come back with leprosy or ague or some other wide gateway into reality. You will also understand the Jews. This will help you to understand the Christians—a much more unintelligible people.

9. Take Jesus of Nazareth seriously as a Leader to be followed; Jesus of Capernaum as a Master to be obeyed; Jesus of Thabor as a consolation to be drunk sparingly; Jesus of Golgotha as a model to be copied doggedly. Never mention Him, save in protest, on the same page as evolution.

10. Say a hundred Our Fathers every night between 11 p. m. and 2 a. m. At each Our Father, genuflect. You do not know what a genuflection is? It is severe physical drill. But do not ask a Swedish gymnast. Ask any small Catholic child you see coming out of a slum school. I mean any one that has reached "the age of reason."

11. Believe possible everything that does not contain a self-contradiction. This quickly puts an end to the "village pump" type of mind which thinks miracles impossible. It may also lead to new inventions; something as astounding as Lincoln Minster or a flying buttress.

12. Talk little or nothing about art. Make something. Make anything (except money). If you want to make a useful thing, say a boot or cartwheel, make it as useful as you can. If you want to make a beautiful thing, like a chalice, a brooch or a poem, make it as beautiful as you can. Most of the great medieval artists who made beautiful things are unknown. People did not know they were artists; neither did they.

13. Be merry. A man who never laughs almost certainly is a fool. A man who nearly always laughs may be a saint. The only serious way of taking most of our sorrow is with a little laughter.

14. Learn the metaphysics of Aristotle off by heart, like Aquinas. He did it to while away the time in prison. You can do it to make you modern. A man who does not know Greek thought is hopelessly antediluvian. It is a question whether he can be a Christian mystic. Learn the Decretals of Gratian off by heart, like Antonino of Florence. He did it to earn his way into his Eden of the cloister. You do it in order to earn your way into Roman law. A man who does not know Roman law should not be a mystic. He will run amuck spiritually.

15. Have great respect for the devil. Don't believe him when he tells you he does not exist. The lie subtle is his specialty. The devil is very intelligent. I have been told that he is also a gentleman. This does not make him the devil, but makes him dangerous.

16. Learn to sing great songs like *Credo* and *Veni Creator*, in a great tongue like Latin. Die hard like the Crusaders to the noble war song, "Hail, Holy Queen!"

VINCENT M'NABB, O.P.

REVIEWS

The Epistle of St. Paul to the Corinthians. With Introductions and Commentary. By Rev. JOSEPH MACRORY, D.D., Vice-President and Professor of Sacred Scripture, Maynooth College. St. Louis: B. Herder.

The Westminster Version of the Sacred Scriptures. The New Testament. Vol. IV, Part III. The Apocalypse of St. John. By the Rev. FRANCIS GIGOT, S.T.D., Professor of Sacred Scriptures, Yonkers, New York. New York: Longmans, Green & Co. \$0.30.

This study of the Epistles to the Corinthians was prepared principally for students, and therefore has kept steadily in

view the needs and limitations of the classroom; but it will be found no less useful for the reference library of the seminary and the desk of the priest on the mission. For although of set purpose it is brief, at least comparatively so, it is at the same time thorough, comprehensive and illuminating. The great texts on grace, the indissolubility of marriage, the institution of the Holy Eucharist, and the Resurrection are satisfactorily and adequately discussed; although it is a question whether their treatment would not have been still more useful, if more insistence had been laid on their dogmatic value. Could the seminaries find place in the curriculum for one at least of the Epistles to the Corinthians, preferably the first, with Dr. MacRory's book as the text, they would supply the seminarians with an introduction to an accurate and detailed study of the Scripture that would amply repay the time and effort expended, and in all probability would give the impetus to future work of a similar kind to many a young priest.

Dr. Gigot's translation of the Apocalypse is well done. It is a distinctly "readable" version of the mysterious revelation made to St. John, translated into English directly from the original, and presented to the eye by a typographical arrangement that keeps before the mind the general divisions and subdivisions, and the particular topic of each separate group of verses. A rapid but scholarly introduction precedes the translation and concise notes accompany the text.

J. H. F.

America and the New World-State. By NORMAN ANGELL. New York: G. P. Putnam's Sons. \$1.25.

The Road toward Peace. By CHARLES W. ELIOT. Boston: Houghton, Mifflin Company. \$1.00.

The present titanic war is teaching the world the inestimable benefits of peace. And in order to guard effectually against another such upheaval, thoughtful minds have been looking into the motives and causes of the present struggle. Mr. Norman Angell's most recent contribution on this subject is scholarly and suggestive. Although he is convinced of the ultimate triumph of the Allies, still he is satisfied that a mere military victory over Germany will mean, not peace, but at most a truce. Hence, his chief concern is about the principle underlying the present crisis. This latter, he believes, is the logical outcome of the desire for political dominion, and of the belief in the value of military power. Consequently, if peace is to be lasting, this false principle must be utterly exploded, and the nations must be brought to realize that the struggle for world-empire is a barren and evil thing, and that the attainment of political dominion adds neither to the moral nor to the material welfare of those who achieve it. However much America may attempt to hold aloof from Europe, she can not but feel deeply the effects of upheavals like that which is now shaking the Old World. To avoid all such dangers, to secure her own safety and free development and at the same time to confer the greatest of blessings on the world, America should use her potent influence to bring about the abandonment by the Powers of Christendom of rival groups of alliances, and the creation instead of an alliance of all the civilized Powers, having as its aim some common action, preferably not military, which will constitute a collective guarantee of each nation against aggression. The present situation furnishes to America an opportunity to take a real world-leadership by organizing a real world-state, and especially by introducing as sanctions economic, social and moral forces.

"The Road toward Peace" is a collection of detached addresses, and letters recently printed in the *New York Times*. The book contains much needless repetition. The author wisely maintains that competitive arming of the nations will

not bring peace, while at the same time he admits that reduction of armament is impossible until there exists an international court and a force behind that court. Hence the road to peace, if we accept Dr. Eliot's judgment, is through the reduction of national armaments, the creation of a federal council of the most powerful States, and the establishment of a federal force competent to impose peace. The volume is so bitterly anti-German that even the good things it contains will fail to influence many honest-minded readers. The author's viewpoint is very much narrower than that of Mr. Angell. For constructive purposes the latter's work will be much more helpful. But neither writer seems to go to the root of the difficulty. Concord among nations, no less than among individuals, can not be divorced from religion, and if God, justice and charity be omitted from our calculations, no abiding peace is feasible. D. J. C.

What of To-day? By FATHER BERNARD VAUGHAN, S.J. New York: McBride, Nast & Co. \$2.00.

Into this volume of nearly 400 pages Father Vaughan has gathered thirty-eight papers, beginning with "The New Spirit," which he deplores, ending with "The Old Spirit," which he admires, and having in between essays or addresses on such varied themes as the Present War, England's Christianity, Marriage, "The Woman Movement," "The Superman," "Modern Ideals," and sermons on "The Weapon of Prayer," "A Message from Bethlehem," etc. The author makes his appeal not merely to English Catholics but to all British Christians. As was to be expected from him in these critical times, Father Vaughan is burning with patriotism and fans vigorously the war spirit of his countrymen. He considers that one result of the present conflict will be the regeneration of England. When he addresses the soldiers he speaks as if they were crusaders and pays warm tributes to the thousands of "Tommies" who assisted at his open-air Masses.

From an examination of the library, the platform, the press, the stage, and the drawing-room of England he reaches a rather pessimistic conclusion regarding the vitality of her Christianity. He maintains that there was never a time when the upper classes so profligately wasted their energies in the pursuit of pleasure. Their environment he considers as bad as that of the poverty-stricken, and he shows how closely the vices of the rich are copied by the poor. The author proves how untenable the position is of the Christian socialist and attacks the lax morality of the woman movement. His paper on "Satanic Spiritism" is a particularly good one. Father Vaughan's prescription for the maladies of the age is the union of the Old Spirit's motto, "Never too late to mend," with the New Spirit's watchword, "Do it now." "What of To-day?" is dedicated to the King of Belgium. W. D.

The Spell of Southern Shores; or, From Sea to Sea in Italy. By CAROLINE ATWATER MASON. Illustrated. Boston: The Page Company. \$2.50.

It has been said that the reading of history makes some amends for the shortness of life; it might be added that the reading of books of travel makes some amends for the shortness of funds. For the untraveled, "The Spell of Southern Shores" will be enlightening; for the traveled, it will be reminiscent, and for those about to travel it will prove suggestive. The "Southern Shores" are, for the most part, those of Italy; and Genoa, Viterbo, Taormina, Syracuse, Girgenti, Palermo, Rimini, Ravenna, Padua, Venice, produce much of the spell. Geography, history, art, literature, are blended interestingly together, and a romance,

skilfully interjected acts as a magnet to lift the weight of pedantry which so easily attaches to a work of this nature.

A character in the book believes that one who admittedly has never been a good Catholic will be made a good Protestant, but this statement must be part of the fiction in "The Spell." In apparent contradiction, the author admits the donations of Constantine, Charlemagne, Pepin and Matilda to the Popes, yet seems to resent Clement IV's antagonism to the Hohenstaufens, because of their attempt to wrest from him what was papal dominion. As for Clement's consent to the judicial murder of Conradin, last of the Hohenstaufens, conclusive evidence has shown that he not only opposed it, but pleaded hard for the life of the boy, and sternly rebuked Charles of Anjou after the cruel deed had been done. But the mistake is a common one and the author's "sincerity of intention," which she pleads in the foreword, will surely prompt its correction, should another edition of the book be forthcoming. "The Spell of Southern Shores" is provided with a large map, an adequate index and fifty-three fine illustrations, some of them in color.

C. F. B.

The Whole Year Round. By DALLAS LORE SHARP. Boston: Houghton, Mifflin Co. \$2.00.

The author of this charming account of wild life for young people has cunningly captured the good-will of grown-ups by saying right away in his introduction that he has four children of his own. Having, then, a love for children and a love for the wild creatures, it were but to be expected that Mr. Sharp should have produced the most sympathetic story of what two observant eyes may see and two quick ears may hear from January to December. From the time of the first messenger of spring, which for Mr. Sharp is the shad-bush, until Christmas Day, when the 'possum took his dinner high up in the top of a persimmon tree—the author claims that he was there, so he should know—more wonderful adventures and romances take place in the fields, the woods, the swamps and rivers than any town dweller could possibly imagine. But the country folk are not to have it all their own way. Mr. Sharp assures us town-people of New York, Boston, Baltimore, Philadelphia, Chicago, San Francisco, etc., that we have a surprisingly good chance to watch the ways of wild things, and even to come near to the heart of Nature: for we have our rivers, our wharves and our parks, and life is there, only waiting to be seen. Mr. Sharp gives a terribly exciting account of how Mr. Jenks, of Middleboro, went hunting for turtle's eggs for the great naturalist, Agassiz, and how he got them to Cambridge just in the nick of time. There is also a very interesting chapter on things to do this spring, which may urge parents and other kind relations to get this book for the young people before the spring has passed. The excellent printing and instructive illustrations make this one of the best books for the young (and also the not-young) we have seen for a considerable time.

H. C. W.

Essays, Political and Historical. By CHARLEMAGNE TOWER. New York: Charles Scribner's Sons. \$1.50.

Mr. Tower's latest volume is a collection of seven essays. They cover a wide range of subjects, from Europe's attitude toward the Monroe Doctrine to General Howe's management of the English forces during the earlier stages of the Revolutionary War. The author is a warm admirer of Grotius, of whom he writes: "The world owes it to a single man that an end should be put to the barbarity of warfare, while war itself was not to be entered upon for pretexts that were neither worthy nor sincere." Rather a hard saying to one mindful of Saint Thomas and of his words found in the

2^a, 2^{ae}, 40, 1. But the Angelical wrote in the thirteenth century. Mayhap his teaching was forgotten in the seventeenth, and no less glory attaches to the rediscoverer of truth than to a more ancient elaborator. But Saint Thomas had not been forgotten, for in Grotius' own time the Dominicans had in the lecture halls of Europe such men as Soto and Cano. Nor is it likely that Grotius himself was entirely unaware of their existence and doctrines, for in the 1735 edition of his work, "De Jure Belli et Pacis," reference is made not a few times to Francis de Vittoria. Now Vittoria was a member of the Order of Preachers, the theologians mentioned above had been among his pupils and the "Summa" had been his text. Again, Suarez had died only in 1617, a few years before the appearance of Grotius' book, and Suarez was not an altogether unknown commentator on the works of the "Doctor Angelicus." So Grotius hardly deserves the sweeping praise that Mr. Tower gives him.

But if this undiscerning praise be found hard reading, what shall be said of another of Mr. Tower's statements, to wit: "The duties it (international law) imposes are enforced by moral sanction—by fear on the part of sovereigns of provoking general hostility and incurring its probable evils in case they should violate maxims generally received and respected." Therefore if a sovereign thinks himself powerful enough to disregard these "probable evils," if only the strength of his army and navy be such as to remove any fear of provoking "general hostility," if the acumen of his generals and the training of his troops be such as to render it improbable that he will incur any evil in "violating maxims generally received and respected," then for this sovereign there will no longer be in international law any "moral sanction." To a powerful sovereign is a treaty in reality but a "scrap of paper"?

R. R. R.

BOOKS AND AUTHORS

We welcome heartily the *Little Missionary*, a children's journal, just issued from the Mission Press of the Divine Word, Techny, Ill. It is bright, well illustrated and full of instruction, and will appear ten times annually, at the reasonable price of twenty-five cents a year or twenty-five subscriptions for twenty cents each. As Protestants are supporting generously a number of children's mission journals, certainly every Catholic school should welcome this new messenger of the Little Missionary of Bethlehem. Mission stories about foreign lands are full of fascination and will likewise arouse zeal for apostolic work at home. One of the great blessings the war should bring to us, in making the missions dependent upon our support, is the awakening of the missionary spirit in our schools.

That excellent series of books, "The Catholic Library," which some months ago discontinued publication because of the war, has begun to appear again. The sixteenth number of the series is the continuation of Blessed Cardinal Fisher's "Commentary on the Seven Penitential Psalms" (Herder, \$0.30), which Professor J. S. Phillimore has edited so capably. The first volume of this valuable work was favorably reviewed in our issue of December 12, 1914, and the present volume contains the author's reflections on the fifth, sixth and seventh Psalms for the repentant. The quaint and virile English in Cardinal Fisher's exposition of the *De Profundis* is an admirable example of his style and method.

If Napoleon had only had the opportunity of reading Vance Thompson's "Eat and Grow Thin" (Dutton, \$1.00), perhaps the history of Europe would have been quite different.

Brillat-Savarin, at any rate, believes that the Emperor's corpulency cost him his throne. The author advises very rotund persons who wish to lose, without impairing their health, some twenty-five pounds in a few weeks, to observe these "Don'ts":

Don't sleep too much. Don't take naps. Don't over-eat, even of lean dishes. Don't eat unless you are hungry. Don't drink with your meals. Don't drink alcoholic beverages. Don't eat bread, except gluten bread, toasted, and this in moderation. Don't take a cab—*walk*.

And don't fail, it should be added, to con well the kinds of food Mr. Thompson forbids the man who would keep graceful and slender. Milk, with its four per cent. fat and its five per cent. carbohydrate, for example, he must shun carefully; olive oil, with its 100 per cent. fat he must not even think of, while sugar, with its 100 per cent. carbohydrate, is little better than poison. Sheer starvation, however, need not be the fate of the author's disciples, for he suggests a good variety of "Mahdah menus" that are not fattening. Mr. Thompson is a writer who can even make statistics interesting.

Katherine Tynan's "Men, Not Angels, and Other Tales Told to Girls" (Kenedy, \$1.00) consists of twelve stories of varying degrees of merit. "Wine that Maketh Glad," a tale of the persecution of Catholics in France; "But for England," treating of the return of the Friars to England, and "The Schooling of the Schoolmaster," with its references to reformatories, are the best stories in the volume, and might form, each one, for its distinct novelty, the ground-plan of a book. "Voices in the Night" and "The Gift of God" are trite in plot, and only a rather clever treatment saves them from being commonplace. "The Child to Whom Everybody Was Kind" is interesting but falls below its classic prototype by Father Faber. There is an air of the supernatural in the book lent, no doubt, by the presence of so many priests and nuns as characters. The pictures are rather crude and the price of the book is too high.

"Within the Cloister's Shadow" (Richard G. Badger, Boston) is a little book of verses, quite varied in theme, by Hamilton Schuyler. The earlier ones are devotional in character, then come others, inspired by the author's patriotism, and last, some he entitles "Flotsam and Jetsam," containing selections in a lighter vein, which many will prefer to Mr. Schuyler's more serious verses. In "The Heroes of Old Romance" he has amusingly expressed what many a boy has felt.—Rev. H. B. Tierney, of Trenton, Mo., is one of the many priests who, amid the multitudinous cares of parochial life find time to devote to the Muses. In the volume of his collected "Poems" (Neale Publishing Co., \$1.00) Father Tierney has given to the world his published and hitherto unpublished verse. At the age of twenty-five years he received a gold medal from King Christian of Denmark, as a prize for his poem entered in an international literary contest. The volume is handsomely printed on high-grade paper and excellently bound in scarlet morocco.

Mr. Van Wyck Brooks has taken upon himself to explore "The World of H. G. Wells" (Mitchell Kennerley, \$1.25), which he does with a certain brilliancy and a fervor savoring of the methods of the American school of literary criticism, though it is doubtful whether even Wells would take himself quite so seriously as does Mr. Brooks. The fact is that this popular novelist in himself is all very well, as a product of the modern English university, but critics, such as Mr. Brooks, are all too apt to assign to him a greater prominence than he is wont to enjoy in his native atmosphere. That

Mr. Brooks should have determined upon Wells' philosophy of life is, in itself, a stroke of genius, for the subject of his criticism has shown in his more recent writings a tendency to alter his philosophy of life, and to make an appreciable advance toward more conservative ideals than those shown in his earlier works.

The volume of "Selected Letters," which Stella Stewart Center has made up as a recent number of "Merrill's English Texts" series, contains specimens of the epistolary style of three dozen authors, ranging from Madame de Sévigné to Lafcadio Hearn, whose father, by the way, Miss Center calls an Englishman, though he has hitherto been so successfully masquerading as an Irish Catholic as to deceive his son's biographers. The selections from Charles Lamb, that prince of letter-writers, are particularly good, but Robert Louis Stevenson is inadequately represented, while there is too much of James Russell Lowell. The introduction, notes and suggestions for study and composition increase the volume's usefulness as a text-book.

The Rev. Josiah Strong, D.D., the author of "The New World Religion" (Doubleday, \$1.50), is a Congregationalist minister with ideas as vague as those of his coreligionist, the late Dr. Fairbairn, President of Mansfield College, Oxford. The only really clear insight into the religious tendencies of Dr. Strong is given us when he writes of the Catholic Church. He hates Rome; and his hatred blinds him completely to anything good in that department of "institutional" Christianity. He believes in neither the divinity nor the Christhood of the Saviour. The author's Christianity is not a definite creed, but an organism. But the trouble is, no one can tell what kind of an organism. It is ever changing, ever seeking expression in the language of such widely different minds as Frederick Harrison, Rudolph Eucken, Immanuel Kant, St Augustine and others.

BOOKS RECEIVED

Benziger Bros., New York:

A Book of Answered Prayers. By Olive Katherine Parr. \$0.45; Roma. By Rev. Albert Kuhn, O.S.B., Part IX. \$0.35.

Dodd, Mead & Co., New York:

The New International Encyclopedia. Volumes IX-XII. Glacé-Jouy.

George H. Doran Co., New York:

The Eagle of the Empire. By Cyrus Townsend Brady. \$1.35.

E. P. Dutton & Co., New York:

The Life of Cervantes. By Robinson Smith. \$1.00.

Harper & Bros., New York:

Johnny Appleseed. By Eleanor Atkinson. \$1.25.

Houghton, Mifflin Co., Boston:

Doodles. By Emma C. Dowd. \$1.00; The Nutrition of a Household. By Edwin Tenney and Lilian Brewster. \$1.00.

B. W. Huebsch, New York:

The Other Kind of Girl. Anon. \$1.00.

P. J. Kenedy & Sons, New York:

Civilization and Culture. By Ernest Hull, S.J. \$0.30.

John Lane Co., New York:

Panama and Other Poems. By Stephen Phillips. \$1.25; Grocer Greatheart. By Arthur H. Adams. \$1.25; Poems of Emile Verhaeren. Translated by Alma Strettell. \$1.00.

J. B. Lippincott Co., Philadelphia:

Famous Days and Deeds in Holland and Belgium. By Charles Morris. \$1.25.

Longmans, Green & Co., New York:

What Should I Believe? By George Trumbull Ladd. \$1.50.

The Macmillan Co., New York:

Getting a Wrong Start. Anon. \$1.00; Rabindranath Tagore: a Biographical Study. By Ernest Rhys. \$1.00.

A. C. McClurg & Co., Chicago:

The Song. By George P. Upton. \$1.00; Favorite Fairy Tales Retold. By Julia Darrow Cowles. \$0.75.

The Page Co., Boston:

The Spell of Flanders. By Edward Neville Vose. \$2.50.

The Pilgrim Press, Boston:

Shall I Drink? By Joseph H. Crooker. \$1.00.

G. P. Putnam's Sons, New York:

The Anglo-German Problem. By Charles Sarolea. \$1.00.

EDUCATION

Muckraking the Public Schools

IN the year of grace, 1913, Kansas, once bleeding, but now wind-swept and prosperous, presented an admiring world with eight hundred and fifty million bushels of corn. Confronted with these unguaranteed figures, the casual reader of the Government Agricultural Bulletin may reecho the sentiment of Dominic Sampson, "prodigious!" and pass on to observe the artistic plates which picture the diseases to which corn is heir. The figures do not hold his attention. They are too vast to be impressive. Doubtless you can shut your eyes and visualize the three grains of corn which, in the old song, stood between starvation and a mother with her daughter; but the outlines of these three grains may waver and flow, if you try to add a fourth. Most of us are accustomed to think in small numbers, and this is why large figures are apt to be mere sound and fury, signifying nothing in particular. Hence, the greatness of the corn crop of Kansas is not brought home impressively, by saying that it exceeded eight hundred and fifty million bushels.

PICTURESQUE CALCULATIONS

The story were better told, had the Government statistician awakened his dormant imagination. "For a cup," one may hear him say, "I will take the dome of the Capitol, and dipping into the bins of Kansas, I will pour the golden flood into the Woolworth Building. I dip again, and watch the wealth of Kansas overflow in great ripples into Park Row. Measure the tide as it surges up Broadway and down to the Battery, until all the happy Island of Manhattan is knee deep in corn. Like a flash of light, I transport myself to Chicago. I will pave the length of Michigan Boulevard with corn, and fill the elevators, and load the ships in the port, and feed the hungry for a day and a night." And as he dips again with the dome of the Capitol, he begins to believe, with you and me, that the granaries of Kansas are inexhaustible. Very likely, this estimate is somewhat exaggerated. But if Kansas did produce that amount of corn, these loose and picturesque calculations would express its vastness more accurately than precise statements in cold terms of homely bushels.

WHAT'S WRONG WITH THE SCHOOLS?

These remarks on the corn crop of Kansas are but preliminary to a few reflections on the hoary and venerable question, "What is wrong with public secondary education in America, and why?" Speaking a few weeks ago at Columbia University, the President of the New York Board of Education said that as a system the public schools were perfect, but that in practice, "they are doing very badly the work of equipping children to play their part in life." Not only are the graduates of grammar schools lacking in knowledge that they should possess, the President continued, but they are lacking in "energy and the will to succeed." Business men have made these charges for some time, and there is now a general demand that the schools be reorganized.

Nor are these shortcomings confined to the schools of the metropolis. An editorial writer in the *Chicago Tribune* for January 17, refers to "the solemn futility and waste of the elaborate process which we call education. . . . It is time for all of us to draw conclusions on our educational routine. Our youth spend from ten to sixteen years in the schools, and the time and effort expended should net us a good deal more than it does." More recently, in an editorial statement, the *New York Times*, while defending the value of a college education, frankly admitted that "a large proportion of the graduates of the public schools seem to have learned too little from their schooling." Similar testimony is offered by other cities. Whatever be the cause, there is reason to believe that our public schools are not giving a fair return for the capital invested.

ABUNDANT FINANCIAL SUPPORT

Colleges and universities sometimes excuse and tolerate a weak department on the ground that the funds necessary for its complete development are not available. The public school can not, at least in New York, and probably in no populous center, offer this excuse, since the typical American city is even generous in its appropriations for public education. For the current year, to cite a ready example, the allotment for the Department of Education in New York City is \$39,840,349.90, a sum exceeding by \$1,636,942.98, the appropriation for 1914. An unofficial estimate fixes the appropriations for the public schools in New York City during the last twenty-five years at something less than five hundred million dollars, and this calculation probably underestimates the real total. These are large sums, and like the figures of the Kansas corn crop, may not mean much to the average mind. While in discussing what might be done with this vast sum, the picturesque paragrapher would have a subject made to his hand, to outline what these millions have actually accomplished in New York, would restrict him considerably.

UNSATISFACTORY RESULTS

Among the critics who are not satisfied with the results, is Mr. Michael Friedsam, for thirty-five years a member of a large New York department store. "In that period," he is quoted in the *New York Times*, "I have observed from fifteen thousand to twenty thousand boys and girls from the elementary schools who have entered the establishment as employees. From this observation, I am in a position, I believe, to draw some deductions as to the practical value of elementary school education." These deductions, summed up in an editorial in the *New York Sun*, are not flattering. "It is almost impossible to get competent boys and girls from the public schools to-day. I do not speak of children who leave school before they finish their course, but of those who have their grammar school certificates."

But is not Mr. Friedsam expecting too much from these children? After all, one does not expect every boy and girl with a grammar school certificate to be an admirable Crichton. But that Mr. Friedsam has not pitched the standard too high is obvious from his criticism that "It is frequently the case that the average products of the elementary schools to-day can not write legibly, spell or read correctly, or solve easy problems in arithmetic. A knowledge of simple fractions is too fanciful an accomplishment to contemplate. Large employers of labor find that the public schools are not doing the effective work they once did in the fundamental subjects of education. The average graduate of the public schools has a smattering of many subjects, but a thorough grounding in none."

THE FUNDAMENTAL DEFECT

It is not fair to charge these shortcomings upon the teachers. The fault lies in the system which they are obliged to administer. For half a century, secondary education in America, to a greater degree than elsewhere, has been the subject of almost countless pedagogical experiments. It is perfectly true that the unusual conditions of American life called for an adaptation of old methods, and it is to their praise that American educators were guided by a sincere desire to admit only the best of the newer processes in education. But sincerity of purpose does not guard against serious mistakes of judgment. Seeking new methods, they did not realize that they were forgetting old, well-established principles. When the times seemed to require "a knowledge of many things," the school program was, by degrees, so enlarged, that the old principle, according to which mere knowledge is not education, was practically abandoned. The fruit of this unweariness is the present-day overloaded curriculum, from which a child may emerge after eight or ten years of "study," nearly as untrained and undisciplined, mentally, as he was before this

process of "education" began. He has acquired, it may be, although even this may not be counted upon, a superficial knowledge of many things, with "a thorough knowledge of nothing in particular," but in the words of the President of the New York Board of Education, "he is found lacking in energy and the will to succeed."

The fundamental defect of modern secondary education, is not that it does not educate, but, since it is founded on principles pedagogically unsound, that it can not educate. It strives, first and foremost, to impart knowledge. Therefore its programs are overloaded. The result, by a natural consequence, is not concentration of mind, but mental dissipation. "Our children," comments Mr. Friedsam, "lack energy, perseverance, driving power, seriousness, the sense of responsibility." In view of their defective training, it would be very like a miracle, were these qualities found in them.

SUGAR-PLUM METHODS

Adding to the evils fostered by the overloaded program, are the sugar-plum methods which of late are finding their way into many secondary schools. To falsify, within limits, the ancient saw that knowledge makes a bloody entrance, is a praiseworthy act, but to falsify it utterly, is to destroy the possibility of education. No one believes that a given subject is a mind developer simply because it is difficult, but it is absurd to deny that certain exceedingly difficult subjects are valuable developers of both mind and character. Huxley once said that education was a training that gives a man the ability to do the thing when it ought to be done, regardless of whether he felt like doing it or not. The method which relieves a child of the burden of thinking will surely prove attractive. But if a result contemplated in education is the power to do even unpleasant things when these should be done and done at once, it may be thought that we are not notably providing for that result by allowing the child to "smatter," and to smatter moreover, just as he likes, when he likes, and upon what subjects he may please to elect. To provide for the child's individuality, to assist him in "working out his educational destiny along natural lines," does not mean that he is to be permitted to do as he wishes. Quite as often, it will mean that he is to be induced, or even compelled, to do what he does not wish. Training has always included repression, reticence, control, just as order has, and morality, and civilization and power. The process which never corrects, never suppresses, never burns like a cauterizing iron, nor cuts like the surgeon's scalpel, may deserve any name you may be pleased to bestow upon it. But it is certainly not education.

PRUDENCE AND PROGRESS

What is needed in our secondary schools, writes the *Chicago Tribune*, is not reorganization, but revolution. Perhaps. In the meantime, our conservative Catholic schools, ever slow to exchange old lamps for new, may be congratulated upon their prudence. It is better to be real than brilliant, wiser to hold back than to be progressive, if progress means that we are to pursue every will o' the wisp that beckons the unwary sciolist in education to his destruction.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

A New Religious Order

A FEW decades ago, a sodality for young men grew and prospered exceedingly in the congenial soil of a parish administered by a religious Order. In a happy moment, some unsung genius suggested the building of a home for all the parish societies. The idea was rather new then but, in spite of its novelty, appealed favorably to the Elder Statesmen of the various organizations. Happy circumstances allowed the pur-

chase of a suitable site at a low figure, and within a year fifty thousand dollars had been expended in furtherance of the plan. After this period, the aged relics of the days "when Father Dan, God rest him, was here," could rub their eyes and gaze at "that new-fangled thing, a parish hall! What are we coming to, at all?" You see, the idea was really very new in those days, somewhat akin, indeed, to heresy.

THE GYMNASIUM MODERNIST

In erecting this structure by a few strokes of the pen, we have proceeded too rapidly and too smoothly. As the plans were being considered, a daring young person, a Modernist, no doubt, suggested that the architect be instructed to allow for a gymnasium and an entertainment hall, as well as a chapel and a library. Since this is a tale of thirty years ago, need it be said that this soaring young person was promptly and permanently put down? Monsignor Benson has suggested the incongruity inherent in the picture of a man riding a bicycle on Judgment Day. No less incongruous did the idea of a gymnasium in a sodality hall appear to the venerable fathers of those days. They seem to have discerned in it some recrudescence of the pagan phases of the later Renaissance.

To return to our building. When completed, even the most unfriendly critic admitted it to be an eminently respectable pile. There were sundry board rooms in it, a chapel of a transition style of architecture, and several parlors. The library was filled with tall bookcases, containing, under lock and key, such excellent works as Rodriguez, Scaramelli, the Spiritual Combat, a complete set of Furniss' Tracts, a number of catechetical works, and Butler's Lives of the Saints. It was a chamber strongly reminiscent, as indeed was the whole interior, of the Four Last Things.

MEETING A CRISIS

The solemn opening of this parish hall was befittingly solemn. But after a year even the most enthusiastic began to wonder if it were really worth all the toil and sacrifice it had imposed upon its founders. True, it was an admirable place for sodality meetings, but not much better, after all, than the parish church. The wonderment grew apace, until some ten years later, viewing with concern a dwindling membership among the young men, the sodality officers decided to heighten the parish hall's attractiveness, by adding a gymnasium. This was located in the cellar, and occupied a groundspace fully twenty-five by thirty feet in extent. For light, air and cheerfulness, it rivaled the remoter reaches of the Catacombs, and for gymnastic purposes was fully as suitable. After this effort, at which, indeed, not a few of the older members shook deprecating heads, the officers felt that they had risen admirably to a difficult crisis. But for some reason, the gymnasium was not greatly patronized, and it is now used partly as a store-room for coal, partly as a sleeping apartment for the janitor of the parochial school. The nightly visitor to the parish hall will find perhaps a score of the more aged pillars of the parish, grouped about the library table, reading to improve their minds. The younger people of the parish, the *spes optima gregis*, are working off their surplus energy in places where the bright lights gleam, or the movies flicker.

AN OFT-TOLD TALE

This story of the parish house is, doubtless, an oft-told tale. There have been notable exceptions, it is true, and these gathering places for the tender members of the flock have proven themselves exceedingly valuable in withdrawing our young people from the influence of improper amusement, by providing them with recreation of a suitable and acceptable nature. The obliging linotyper will kindly stress the second adjective.

Looking back on some of the failures, the reason of the collapse seems fairly plain. Burdened with the multifarious duties

of the sacred ministry, our clergy, even were they otherwise fitted for the task, can not give the time and constant attention which a project of this nature requires. A social center is quite as automatic as a theater, *i.e.*, it needs unremitting care and much advertising. If those in charge of it are inexperienced, if they are unequal to the demands made upon their time, patience, or limited financial resources, the novelty soon wears off, and by degrees the plan is abandoned. It does not attract the young people. It is "slow," it is "strict," "there is nothing new in it," is their verdict. At any rate, in their judgment it has the fatal quality of dullness, and that is enough to destroy its usefulness. Small wonder, then, that in countless cases, financial loss and new jewels in the pastor's heavenly crown have been the net results of these parish organizations.

The truth seems to be, that a live and vigorous social center can not be supported save by the exceptionally large and active parish. It costs money at the outset for equipment, and, after this has been secured, for the salaries of those who promote it; and more than money, it requires constant care to keep it bright and attractive as well as clean. If it lacks these qualities, it may be a pious sodality, exercising a benign influence upon the young people who are in need of no particular care, but it will not engage the interest of those who need guidance and protection.

UNION OR DISSIPATION?

In an able article in the *Catholic World* for April, Dr. Kerby shows the need of a closer union of our many charitable organizations. These, for the most part, are accomplishing their difficult task admirably, but if they are to reach their full efficiency, there must be a "closer coordination among our religious charities themselves," and more definite cooperation between our religious and Catholic lay charities. Lacking this coordination, constructive work either will be done inefficiently, or it will not be done at all.

What Dr. Kerby says of Catholic charities is equally true of the parish social agencies. Taken singly, these agencies may seem and in reality may be, thoroughly inefficient. They do not reach the classes for which they are intended, simply because they can not offer what these classes want. In a given city of fifty parishes, perhaps two can maintain fairly attractive social centers. For the other forty-eight, success is practically out of the question. But it would seem that the united efforts of fifty parishes could, when properly directed, support an organization which would present all the attractions now sought and found by our young people in clubs and societies not under Catholic influence. At the present moment, success seems to be founded on union with similar interests and on the ability to cooperate with all helpful agencies. Churches cooperate with employment bureaus, medical faculties with hospitals, business houses with associations of their employees, schools and colleges with libraries, museums, and even with factories and mercantile establishments. The results are mutually beneficial. The fear, that a "pooling of interests" to establish an association offering to our young people greater advantages than those held out by non-Catholic organizations, would withdraw their interest from the parish activities, does not seem well founded. Even should this tendency exist in a particular locality, suitable provision could be made to counteract it. At any rate such an association would not withdraw the young people from the Church, a danger always present in the non-Catholic organization.

DO WE NEED IT?

To retain our hold upon the young people, is it necessary that we not merely supervise their amusements, but provide them with suitable means of recreation? In these days, when even the children clamor for amusement, and in the centers of population too often find it in circumstances that are ruinous to body and soul, the answer is an emphatic "yes." Would that God

might raise up a saint with the unconquerable zeal of the great human-hearted Apostle of the Gentiles, blended with the gentle courtesy of Philip of Neri who drew the Roman youth to God through their love of music, to found a religious Order for lay folk, whose main work would be to occupy the recreation time of our young people with wholesome amusement. We build penitentiaries to last generations. Boys and girls now playing on our streets, frequenting our uninspected dance-halls, hanging about our saloons, forming vile acquaintances in our low theaters, will one day occupy those gloomy cells. In a single year, fifteen thousand Chicago boys and girls, under the age of twenty, were arraigned for violations of the common law of the land. In New York these numbers are doubled. According to an authority, the whole machinery of our grand juries and criminal courts is operated for the benefit of youths between fifteen and twenty-five years of age. How can we get a hold on these young people before it is too late? Will a pious society attract the boy or the girl eager to see what is fondly imagined to be "life"? Or will the denunciations thundered forth in sermons which they never hear, convert them?

The problem of catching by a hook baited with amusement the boys and girls who are slipping away from us into hell, is fully as important as the holy work of converting the Indians in Alaska and Tierra del Fuego. Not that we can not, and should not, provide for both to the extent of our means. But in view of the lethargy evinced by many Catholics of means and position, when zealous Catholic social workers bring to the fore the question of amusement for our young people, the exaggeration may be pardoned.

P. L. B.

NOTE AND COMMENT

The oratorical contest of the Intercollegiate Peace Association for the North Atlantic States was held at Clark College, Worcester, Massachusetts, on April 30. Each of the contestants had won the first place both in a local contest at his own college and in a State intercollegiate contest. The speakers were E. A. Burr of Yale, representing Connecticut, M. J. Cohen of the College of the City of New York, representing New York, P. W. Lane of Bates College, representing Maine, F. W. Wennerberg of Boston College, representing Massachusetts and C. G. Fenerty of St. Joseph's College, Philadelphia, representing Pennsylvania. It will be noted that two States, Pennsylvania and Massachusetts were represented by students of Catholic Colleges, and the fact that the decision of the judges gave Mr. Wennerberg of Boston College the first place in this interstate contest, indicates that something may be said for the value of the training imparted in Catholic educational institutions. Mr. Wennerberg will represent the North Atlantic States in the final contest to be held at Lake Mohonk on May 19.

American educators are beginning to question whether it is possible for a high school student to carry profitably, Latin, French and German, in addition to the other subjects required. It is high time the inquiry was made. Dr. David Snedden, Commissioner of Education for Massachusetts, thinks that as the typical curriculum is now arranged, the student may get a smattering of the languages, but nothing more. "In America," is his opinion, "we have too much smattering in foreign languages, and thoroughness in none." Very few American children, he thinks, should be induced to study more than one foreign language, and in the languages chosen, instruction should be given for at least six or eight years. A question clamoring for solution is how to unload the overloaded high school curriculum. The spectacle of adolescent boys and girls applying themselves to three or four languages in addition to history, mathematics, elementary science and perhaps other branches, would be ridiculous were it not sad. The result is not usually even information,

and it is certainly not education. Instead of concentrating the student's energies and leading him to think, it is little better than a course of mental dissipation.

Under the presidency of Cardinal Bégin and Archbishop Bruchesi, the National Canadian Eucharistic League will meet in Montreal on July 13. Sessions will be held during three days, and papers will be presented both in French and English. The Congress is not international but Canadian, and while intended chiefly for the clergy, an invitation has also been issued to the laity. The Holy Father has written a beautiful letter expressing his approval of the Congress and conveying his best wishes for its fullest success. In the English sections, the opening address will be made by Rev. Thomas Burke, C.S.P., of Toronto, and among the speakers will be Bishop McDonald of Victoria, Bishop Morrison of Antigonish, Bishop O'Brien of Peterboro, Bishop O'Leary of Charlottetown and Bishop Ryan of Pembroke. No doubt the Congress will do much to oppose the spread of modern irreligion by directing the thoughts of all to the Tabernacle.

In the *New Witness*, Katharine Tynan speaks her opinion plainly, of the pagan and worse than pagan spirit which is dictating "styles for women." "When did this evil thing appear, and who is responsible for it?" she asks:

What mockery is it, what evil jest, that takes this high moment, to present our women in every paper one takes up, not as maidens, not bacchantes—for these may be beautiful—but as leering devils? Their attitudes, their figures, are those of the cake walk, the turkey trot and other uncleannesses; their faces wicked as Aubrey Beardsley's nightmares, when they are not specimens from an idiot asylum.

"Who is responsible?" is a question that every Catholic woman may with profit to herself and others put and answer. It is bad enough when these disgraceful styles are adopted by women who, as Mrs. Hinkson says, "are content not to have a soul." But it is far worse when Catholic women join with the mob, to perpetuate modes of dress which can not be excused from gross impropriety.

The Governor of Illinois is urging the legislature to abolish capital punishment. The Governor stops short of saying that a legal execution is a "legal murder," but what precisely he expects his reform to reform, is not quite clear. In an able editorial, the *Chicago Tribune* suggests that the law-makers consider, in their deliberations, not sentiment, but public policy. It is admitted that hanging a man by the neck until he be dead, is "odious to thought and hateful to sentiment," just as a surgical operation is to some people, or vivisection, or even medical treatment. But what does capital punishment do for the protection of society? The *Tribune* thus states its opinion, instancing a local condition:

A good many of the worst crimes committed hereabouts are by young fellows of a criminally egoistic class who are ready to take a reasonable chance. They pride themselves upon their shrewdness. They consider themselves wise guys as well as tough guys, and it is a part of their vanity to be both. A wise guy might accept one chance in ten, but not nine in ten. If Cook County had a record of prompt discovery and prompt punishment of every cold-blooded murderer, we believe that the thought of the hazard would enter the mind at the very moment that temptation was pointing out a method and an opportunity to commit a crime.

No doubt the penal methods now in vogue are needlessly crude. But it should be remembered that any reform which tends to lessen the sanction of law, by making the way of the transgressor easy, is equivalent in principle to anarchy. The rights of the peaceable citizen must be preserved, even if this protection means the perpetuation of the penal system which the modern uplifter is pleased to term "medieval." Just at present New York, or a certain coterie in New York, is lavishing a good deal of senti-

mentality upon the woes of the imprisoned gunman, bank-wrecker and thug. This altruism is touching; but what of the innocent victims of these gentry behind the bars?

Several prominent Presbyterian clergymen have issued an appeal, asking that the Presbyterian General Assembly investigate the presbytery of the city of New York. These gentlemen protest strongly against the rationalizing influence of the Union Theological Seminary:

Is the Bible still to be our rule of faith and the law of the Church, or are we to be dominated by an institution which has dethroned the Bible and put in its place, the discordant guesses of fashionable rationalism? . . . Every Spring a new class of Union students enter the ministry, taught by their professors to blue-pencil the Bible and punctuate its most sacred passages with interrogation marks.

The protesting clergymen further charge, that Union graduates call in question the virgin birth and the miracles of the Gospels, while admitting that did He choose, Christ might suspend the operations of the laws governing the physical universe. On critical grounds, some refuse to accept the fact of the resurrection of the Saviour, while one denied the existence of hell. If these charges be true, there is but little Christianity in some of the graduates of this institution, once a stronghold of Presbyterianism. In a reply to this protest, signed by Dr. Coffin, it is said that "while scholars are divided on their interpretation of this part of the scripture narrative, they could not affirm the historic fact of the virgin birth, with the same positiveness with which they affirmed the historicity of the other events of the Gospel." This reply, since it admits that the text of Holy Scripture is subject to the revision of those modern "scholars," who have long since ceased to admit its sacred origin, seems to confirm the objections set forth in the original protest.

The Right Reverend Charles H. Colton, Bishop of Buffalo, died in his episcopal city on May 9. The bishop was born in New York City in 1848. After his classical course at the College of St. Francis Xavier, in that city, he entered St. Joseph's Seminary, Troy, and was ordained priest in 1876. Ten years later he became pastor of St. Stephen's Church in New York, where he built the splendid schools of the parish. New honors came to him in 1894, when he was appointed chancellor of the archdiocese. His ardent zeal and deep piety marked him as an ecclesiastic destined for great work in the Church, and in 1903 he was consecrated Bishop of Buffalo. In his new field of labor the bishop's efforts in promoting education and charity were blessed with unusual success. The great Cathedral which he erected in Buffalo will be his monument in the eyes of the world, but he will long live in the hearts of the thousands for whom he unselfishly gave his life.—According to the cable the Rev. Basil W. Maturin lost his life in the sinking of the *Lusitania*. His death will be mourned in America as well as in his native country. Father Maturin was the Lenten preacher in the Church of Our Lady of Lourdes, New York, this present year. He was born in Ireland in 1847 of old Huguenot stock, long settled in that country. After his graduation at Trinity, he repaired to England, where he was engaged for some years in the ministry of the Church of England. In 1873 he came under the influence of the famous "Cowley" Benson, and sought admission into the Anglican community popularly known as the Cowley Fathers. Three years later, he was sent to Philadelphia, where his sermons at St. Clement's were received with much favor. In his last public address in New York, Father Maturin referred briefly to his own conversion, which took place in 1897. After his reception into the Church, Father Maturin wrote a number of works, all of which evince a remarkable insight into the religious problems of the times. For some years past he had been acting as chaplain to the Catholic students at Oxford.